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A CHILD'S HISTORY OF WESTMINSTER ABBEY



AGATHA G. TWINING



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A CHILD'S HISTORY OF WESTMINSTER
ABBEY

First-printed November, 1907



THE SHRINE OF S. EDWARD THE CONFESSOR.

A CHILD'S HISTORY OF

Westminster
Abbey

BY AGATHA G. TWINING

*Author of "The Children's Creed," "The Childhood of our Blessed
Lord Jesus Christ," etc.*



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JUST A FEW WORDS ABOUT THIS BOOK

WHEN I wanted to interest my children in the history of Westminster Abbey I could find no book which was easy enough for them to understand. I had therefore to set to work and write one for them. As there may be some other boys and girls, like mine, who want "dry history" made very easy and interesting, this little book is sent out into our big world in the hope that it will suit them too. But it goes out in a very humble spirit, for it does not pretend to be a "guide book" nor yet a real "history book." It is just an "easy book" about England's greatest monument.

I shall be well repaid for all the work that even a little book like this has entailed, if these few chapters arouse a real interest amongst a few children (and perhaps I may add a few "grown-ups" too) in the history of our dear old Abbey of S. Peter at Westminster, which is the pride of the British nation.

A. G. T.

November, 1907.

CONTENTS

CHAP.	PAGE
I. KING LUCIUS - - - - -	3
II. KING SEBERT - - - - -	11
III. KING EDWARD THE CONFESSOR - - - - -	19
IV. THE REBUILDING OF THE ABBEY OF S. PETER BY KING EDWARD THE CONFESSOR - - - - -	27
V. THE SHRINE OF S. EDWARD THE CONFESSOR - - - - -	35
VI. KING HENRY III - - - - -	49
VII. KING EDWARD I - - - - -	59
VIII. QUEEN ELEANOR OF CASTILE - - - - -	69
IX. THE CORONATION CHAIR - - - - -	77
X. KING EDWARD III AND QUEEN PHILIPPA OF HAINAULT - - - - -	85
XI. KING RICHARD II AND ANNE OF BOHEMIA - - - - -	99
XII. KING HENRY V AND KATHARINE OF VALOIS - - - - -	115
XIII. THE SANCTUARY - - - - -	131
XIV. THE NAVE - - - - -	147
XV. THE TRANSEPTS - - - - -	161
XVI. CHAPEL OF KING HENRY VII - - - - -	177
XVII. THE CHAPELS - - - - -	205
XVIII. THE MONASTERY BUILDINGS - - - - -	223
A LIST OF KINGS AND QUEENS BURIED IN THE ABBAY, WITH CHART - - - - -	235
A LIST OF ABBOTS AND DEANS OF THE ABBAY - - - - -	237
A TABLE OF DESCENT - - - - -	239

LIST OF ILLUSTRATIONS

THE SHRINE OF S. EDWARD THE CONFESSOR, *Frontispiece*

I.	WESTMINSTER ABBEY	- . . .	<i>facing page</i>	2
II.	KING SEBERT'S TOMB	- . . .		10
III.	KING EDWARD THE CONFESSOR	- . . .		18
IV.	THE CHAPEL OF THE PYX	- . . .		26
V.	THE TOMB OF S. EDWARD THE CONFESSOR	- . . .		34
VI.	THE TOMB OF KING HENRY III	- . . .		48
VII.	THE TOMB OF KING EDWARD I	- . . .		58
VIII.	THE TOMB OF QUEEN ELEANOR OF CASTILE	- . . .		68
IX.	THE CORONATION CHAIR	- . . .		76
X.	THE TOMB OF KING EDWARD III	- . . .		84
XI.	THE TOMB OF KING RICHARD II	- . . .		98
XII.	THE CHANTRY OF KING HENRY V	- . . .		114
XIII.	THE HIGH ALTAR	- . . .		128
XIV.	THE SOUTH SIDE OF THE SANCTUARY	- . . .		129
XV.	THE THREE "SISTER" TOMBS IN THE SANCTUARY	- . . .		130
XVI.	THE NAVE, SHOWING SCREEN AND PULPIT	- . . .		144
XVII.	THE WEST-END OF THE NAVE	- . . .		145
XVIII.	THE NORTH ENTRANCE	- . . .		158
XIX.	THE NORTH TRANSEPT	- . . .		159
XX.	PART OF THE POETS' CORNER, IN THE SOUTH TRANSEPT	- . . .		160
XXI.	ANOTHER VIEW OF THE POETS' CORNER	- . . .		161
XXII.	THE CHAPEL OF KING HENRY VII	- . . .		172
XXIII.	INTERIOR OF HENRY VII'S CHAPEL	- . . .		173
XXIV.	SOUTH AISLE OF HENRY VII'S CHAPEL	- . . .		174

LIST OF ILLUSTRATIONS

XXV.	NORTH AISLE OF HENRY VII's CHAPEL	-	<i>facing page</i>	175
XXVI.	S. FAITH'S CHAPEL	-	-	198
XXVII.	THE CHAPEL OF S. BENEDICT	-	-	199
XXVIII.	THE CHAPEL OF S. EDMUND	-	-	200
XXIX.	THE CHAPEL OF S. PAUL	-	-	201
XXX.	THE ISLIP CHAPEL	-	-	202
XXXI.	S. JOHN THE EVANGELIST'S CHAPEL	-	-	203
XXXII.	THE JERUSALEM CHAMBER	-	-	218
XXXIII.	THE ABBOT'S COURTYARD	-	-	219
XXXIV.	THE CHAPTER HOUSE	-	-	220
XXXV.	THE SOUTH CLOISTER	-	-	221

Part I

KING LUCIUS

Westminster Abbey

A.D. 178. King Lucius built the first Christian church on "Thorney Isle."

A.D. 616. King Sebert founded a monastery and built an abbey on the site of the first church.

A.D. 1065. King Edward the Confessor rebuilt King Sebert's church and monastery in the Norman style.

A.D. 1269. King Henry III pulled down the Confessor's church and began the present one, building the whole of the centre, two transepts, and the Chapter House.

A.D. 1272 to 1532. The Abbey was continued by King Edward I, King Richard II, King Henry V, Abbots Esteney and Islip, and King Henry VII. The last-named added the great eastern chapel.

A.D. 1722 to 1740. Sir Christopher Wren designed the two western towers, which were finished by other architects.



I. WESTMINSTER ABBEY—THE NORTH FRONT.

CHAPTER I

King Lucius

ON the same site where you now see this great and beautiful Abbey of Westminster there has probably been a Christian church for over one thousand years ! Let us go back to the second century (A.D. 100) and see what Westminster looked like in those days. Then it was one of many little islands in the river Thames, and was surrounded by great marshes, with the small town of "Londinium" rising up in the distance to the north-east. At that time the Romans occupied Britain, and they had built up this important town on the banks of the Thames and made it a centre of commerce. At the end of the great Roman road from Kent was a wild little island called "Thorney," or the "Isle of Brambles." We call that same spot Westminster. Thorney was an important Roman station, a stopping-place, where the merchants and travellers crossed the river by the shallow ford before entering the town of Londinium, or proceeding on their way northwards ; for London Bridge, you must remember, was yet unbuilt. At the entrance to the Chapter House an old Roman stone coffin can be seen, and many other Roman remains have been found beneath and about the Abbey.

The Romans are supposed to have built a heathen temple on Thorney, which was destroyed by an earthquake in A.D. 154. A few years later (about A.D. 178) King Lucius is said to have built a Christian church on the very same place where the heathen temple had stood. The Venerable Bede, our first great historian, tells us all this, so we hope it is quite true. He also says that King Lucius built another church in Londinium, on the site of a temple to Diana. To-day the great Cathedral of S. Paul rises up on that same place; so it is the good King Lucius whom we must thank for building the first Christian churches in London. Soon after both churches were finished King Lucius gave up his crown and went to Switzerland with his sister Emerita. There he taught the Gospel of our Blessed LORD to the wild Swiss people in the mountains of the Grisons, and was martyred at Coire. His shrine, containing relics of himself and his sister, can still be seen in the quaint old cathedral at Coire, which is named after its founder—S. Lucius.

When you go to see the Abbey try and picture to yourself what Westminster looked like at an earlier time still. Now that it is all bustle and hurry, with the noisy motor omnibuses, etc., one can hardly believe that it was once all desolate and wild. But there *was* such a time, when the wild oxen and the red deer roamed about and enjoyed themselves; and this lasted until it became an important ford, frequented by merchants and travellers and armies, and then a Roman station, as we have said.

About forty-five years ago, when the foundations of the present underground railway and of the Victoria

Tower were dug, the workmen found many bones of wild oxen and of elk deer embedded in the earth.

Your mind must also go quickly back to the first little Christian church of King Lucius (A.D. 178), probably of wood, like the curious church still standing at Greenstead, in Essex; then to the church which King Sebert built (616), and on to King Edward the Confessor's massive Norman church (1065). Now you will need no more imagination, for your eyes can gaze on the magnificent Abbey, built not in a day, but during *five hundred years*.

The central portion of the Abbey (i.e., the Lady Chapel, the sanctuary, the two transepts, and the Chapter House) are the work of Henry III, 1220-1272.

Edward I continued the nave, 1272-1307.

Richard II added to the nave, and built the great north door, "Solomon's Porch" as it is sometimes called (1377-1399). This is the most-used entrance to the Abbey. (Plate XVIII shows it very well.)

Henry V also added to the nave (1413-1422), but it was not until 1532 that the work was really finished. Henry VII built the exquisite chapel named after him at the east end of the Abbey. (See Plate XXII.)

The two towers, which to many minds spoil the Abbey's architecture, were designed in 1722 by Sir Christopher Wren, and finished by other architects in 1740, during the reigns of George I and George II.

A great tower was intended by Henry III to rise up from the centre. It can, however, never be built, owing to the weak foundations.

Do you not long to know a great deal more about how the Abbey was built, and to hear about some of the grand sights which have taken place within its walls ? And do you not want to know about those kings and queens, and about some of the great and good men, women, and even children, whose bodies have there been laid to rest ?

I am sure you must want to learn, so let us read these few chapters, and then I think you will say that the Abbey's history is much more interesting than any fairy tale. Here and there I may tell you about some stories which we call "legends," about which we are not certain that they are perfectly true. Yet there is some truth hidden in them very often. When you have read this little book, I do hope you will want to learn still more, and then you must read such books as *The Story of Westminster Abbey*, by Miss Brooke Hunt ; *Westminster Abbey*, and *The Roll Call*, by Mrs. Murray Smith.

There is just *one* thing I want you to do when you go to see the Abbey, and how I hope you will do it ! It is to kneel down and thank God for having taught men how to build such a beautiful church, and to ask Him to bless this great work of CHRIST's Church ; and, because it cannot continue in safety without His succour, may He preserve it evermore by His help and goodness. May its clergy ever receive the strength and guidance of His HOLY SPIRIT.

I ask you to offer up such a prayer, because the Abbey of Westminster stands in the very heart of London, which is "the pulse of the world," as an ever-

living witness of the Church of JESUS CHRIST. Is not England's greatness built on the foundation of that great and holy Catholic Church?

Ever since A.D. 178 the Gospel of CHRIST has been taught on that same spot where now the Abbey stands. For over one thousand years the LORD's own Service, the Holy Communion, has there been almost daily offered up, and the LORD's Day been duly observed by its priests and congregations.

KING SEBERT

King Sebert's Tomb, A.D. 616.

The second Founder of the Abbey

The tomb is under the sedilia (the seats for the clergy in the sanctuary) in the south ambulatory.

It was placed here in 1308.

It holds the two lead coffins of Sebert and of his wife Ethelgoda.

These coffins were opened in 1308, when "part of Sebert's royal robes were found, and his thumb ring, in which was set a ruby of great value." (Archæologia, III.)



II. KING SEBERT'S TOMB.

CHAPTER II

King Sebert

THE Romans held Britain until the fifth century, when the last of their soldiers were called back to fight the Goths, who were invading Italy. It was a sad time for Britain when the Romans left, because the Picts, Scots, and the Saxons all tried to take their towns, and drive the Britons out of their own country. At last, towards the close of the sixth century, the Saxons were the conquerors. By that time most of the churches had been destroyed, and amongst them no doubt the little church built by King Lucius on Thorney Isle.

In 597 the famous S. Augustine landed at Ebbsfleet, in Kent. He brought forty monks with him from Rome. They were all kindly received by Ethelbert, King of Kent, and by his wife Bertha. This queen was already a Christian, for she was a French princess, and so she was able to help all these good monks once again to introduce the religion of CHRIST into England. In a very short time S. Augustine had a great number of followers. The King of Kent and his whole Court became Christians. In Bede's history we read that S. Augustine also converted Ethelbert's nephew, Sebert, who was King of the East Saxons about 603

or 604. If we may believe the Norman monks of later times, this King Sebert founded an abbey and monastery for the monks of S. Benedict in the same place where King Lucius had built the first Christian church on Thorney Isle. Ever since then this monastic church has been called the Abbey of the West-minster, to distinguish it from the Church of the East-minster. King Ethelbert built the latter church also on the site of the one which King Lucius had built in Londinium. King Sebert dedicated his Abbey to S. Peter, and it was finished in 616. Mellitus, who was then Bishop of London, consecrated it with much ceremony. Very soon after King Sebert died, and he was buried with his wife Ethelgoda near the high altar of his new church. Their tomb was moved into Edward the Confessor's church, and during the rebuilding of the Abbey by Henry III it was probably placed in the Pyx Chapel. In 1308 Sebert's tomb was moved back to the Abbey-church again, near the high altar, where it has ever since remained. In the fourteenth century the monks painted above the tomb, on the back of the sedilia, a picture of King Sebert receiving the keys of the church from S. Peter, and a picture of Edward the Confessor giving his ring to the pilgrim. Faint traces of this can still be seen. The carved stonework is of much later date. In the centre we see the *rose en soleil*, which was a badge of Edward IV.

Before we go on I must tell you the very old legend about the consecration of King Sebert's Abbey, for I am sure it will interest you :—

“On a stormy Sunday night in 616 a fisherman

called Edric was casting his nets into the river Thames by the banks of Thorney Isle. Suddenly he heard a voice calling him from across the other side, at Lambeth. In spite of the storm Edric left the nets and rowed his boat back with great difficulty to see who was calling. He found an old man, who wanted to be ferried across to Thorney Isle. Edric took him in his boat, and, after much trouble, for the storm was raging, he landed the stranger on the other side. The old man said, 'Watch well this night, Edric,' and then left, making his way to the new church on Thorney. This church King Sebert had just built, and it was to be consecrated on the next day with great ceremony by Mellitus, Bishop of London. Edric stayed in his boat, but obeyed the stranger, and *watched*. Soon he was gazing at the wonderful lights that were all over the new church! Even the monastery close by was lighted up! And as Edric grew more and more astonished he heard the most beautiful singing, and, looking up, saw angels descending and ascending on a ladder from heaven to earth, each one holding a lighted taper and swinging censers of sweet incense. The fisherman grew more bewildered, and he caught no fish that night!

"At last the stranger went back to Edric and said, 'Give me to eat,' but Edric had to explain why he had caught nothing. 'Cast in thy nets,' said the old man, 'for the Fisherman of Galilee hath blessed thee. I am Peter, keeper of the keys of heaven. When Mellitus arrives to-morrow tell him what you have seen, and show him the token that I, S. Peter, have consecrated my own Church of S. Peter, Westminster, and have

anticipated the Bishop of London. For yourself, go out into the river ; you will catch a plentiful supply of fish, whereof the larger part shall be salmon. This have I granted on two conditions : first, that you never fish on Sundays ; secondly, that you pay a tithe of them to the Abbey of Westminster.'

"The next day King Sebert and Bishop Mellitus arrived at the new minster church, at the head of a long procession of priests and monks and 'singing-boys,' to consecrate the church with all pomp and reverence. Edric met them at the porch, holding a large salmon in his hand, which he gave to the bishop. Then he told him of all the wonderful things he had seen and heard the night before, and also gave him S. Peter's wonderful message. Then Edric took them inside the church and showed them the marks of consecration. 'The bishop, who recognizes the signs, believes all his words. The church he sees sprinkled, and marked with twelve crosses within and without ; the walls are moistened and sprinkled with holy water ; the Greek alphabet on the pavement written distinctly twice, and the marks of the oil ; and, chief of the miracles, the remains of the candles.'

"Such proof was enough for the good bishop, and, after holding a service of thanksgiving for so wonderful a consecration, he left, saying the dedication had been performed sufficiently, better, and in a more saintly fashion than he could have done."

In the Chapter House, near the central pillar, there is a tile (probably made in 1255) which represents the "salmon of S. Peter." The historian Flete tells us

how the Westminster monks went to law with the Vicar of Rotherhithe because he did not give them the tenth part of the salmon he caught in the Thames. The monks said it was their due, S. Peter having granted it to them when he consecrated the Abbey. They won their case ! In these days no salmon are caught in the Thames, so there are no such disputes.

KING EDWARD THE CONFESSOR

King Edward the Confessor

The third Founder of the Abbey

This figure is on the south side of Henry VII's Chapel.

Born at Islip, 1004. Died at the Palace of Westminster, January 5, 1066, aged 62.

He was buried before the high altar of his new minster, January 6, 1066.

Edward the Confessor was the second son of King Ethelred the Unready, and stepson to the Danish King Canute. He was exiled to Normandy when a child, and recalled to be King of England in 1042.

He rebuilt the Abbey and restored the Monastery of S. Peter, 1050-1065.



III. KING EDWARD THE CONFESSOR.

CHAPTER III

King Edward the Confessor

WE know very little about the history of the Abbey for some time after King Sebert's death. In the Chapter House you can see two charters. One is dated 785, and is signed by King Offa, who gives certain lands and privileges to the Church of S. Peter "at Thorney, in the terrible place," after having repaired the church. The second charter is signed by King Edgar in 960, and he gives permission to Dunstan, who was then Bishop of London, to restore the Abbey, which had been ruined by the Danes. Dunstan had been brought up in the quiet monastery of Glastonbury, and he is well known to have done much to revive the great Benedictine Order. It was, therefore, very natural that he should restore the small monastery at Thorney, and send twelve monks from Glastonbury to start the Order of S. Benedict once again. One of these monks, called Wulsinus, was made the abbot. Then again, for the last time, the Danes ravaged England during the reign of Ethelred the Unready, and for some years ruled the country. Their first king was Sweyn, and he was succeeded by his son Canute. Now, Canute was a good man, and he brought back peace to England by his wise ruling. The

poor remaining monks at Thorney found a real friend in Canute—and one called Wulnoth became a great favourite of the king, who made him abbot. Then Canute died, and for three years fierce wars raged in England, for his three sons quarrelled as to which should rule. Harold died in 1040, and was buried in the Church of S. Peter, but his brother, Hardicanute, had the body taken up and thrown into the Thames. Hardicanute died in 1042.

Now we come to very sure facts, and I think you will agree with me that they are most interesting. The English were tired of all the quarrels of Canute's sons, and so in 1042, we read in Sulcardus' history (which is the first one we have of the Abbey) that "all folk chose Edward king." Who was this Edward? Well, he was the second son of King Ethelred the Unready and of Emma. As Queen Emma married again, so Edward became a stepson to the Danish King Canute, and a stepbrother to Kings Harold and Hardicanute.

It was this Edward, whom the English called back from his exile in Normandy to be their king, who became the great founder of the monastic church at Thorney. It is through Edward that this magnificent Abbey of Westminster has become the greatest church of the whole English Empire, and one of the most famous churches in all the world. It is, therefore, only natural that Edward the Confessor's chapel and shrine should be *the* most important things to see on our first visit to Westminster Abbey.

I suppose you will wonder why King Edward was

called the "Confessor." The word "confessor" means "a martyr without bloodshedding," or to put it more simply, "confessor" means a GOD-fearing and holy man who has suffered persecution for his religion. King Edward suffered much persecution from the Danes because he was so loyal and true to CHRIST's Church.

Edward had been exiled to Normandy when quite a child, and there he lived until he was called back in 1042 to reign over the English people, as his father, King Ethelred, had done twenty-six years before. Of course Edward spoke French fluently, and he had learnt a great deal, both in knowledge and in refined ways from the civilized Normans, whose manners were very different from the rough and rude ways of the English. Edward married Editha, the daughter of a great and very powerful English earl, called Godwin. An old writer speaks of Queen Editha as being "very beautiful, and a lady of singular piety and sweet modesty ; she was also famous for her learning." So King Edward and his queen were indeed exceptional sovereigns, and it is wonderful to trace GOD's ways and to see how He has used their piety as an example through all these centuries.

When Edward was settled in his English kingdom he remembered a solemn vow that he had made when in Normandy, and when probably he had no idea of becoming King of England. This vow is so quaintly given by a Norman writer that I think you will be interested in it. Here it is : "Sir Saint Peter, under whose aid I put myself and my property, be to me a shield and protection against the tyrant Danish plans : be to me lord and friend against all my enemies. To

thy service I entirely give myself up, and well I vow to you and promise you, when I shall be of strength and age, to Rome I will make my pilgrimage, where you and Saint Paul suffered martyrdom."

Edward was anxious now to fulfil this vow and to make the long pilgrimage to Rome. I think that it was quite natural for the English people to wish their new king to stay with them, as a journey to Rome in those days, when there were no trains and no carriages and very few roads, meant a long absence, and might mean another invasion of the Danes. Therefore, to please and to quiet the minds of his subjects, Edward sent an ambassador to the Pope at Rome to ask him how he could be freed from this solemn vow, which it was impossible for him to keep without harming his kingdom. The Pope replied, saying that Edward was freed from his vow on the condition that he should found or restore a monastery, which should be dedicated to S. Peter. Edward was wondering where he could build or restore a monastery, when a "timely message," so the old story tells us, was brought by a holy hermit, called Wulsinus, from Worcestershire, who told the king of his wonderful vision, in which S. Peter had come to him. It is said that Wulsinus wrote down the message which S. Peter brought to him in this vision. As it is another curious legend I must give it you in the words of the old historian :—

"I have a place in the west of London, which I myself chose, and which I love. This formerly I consecrated with my own hands, honoured with my presence, and made illustrious by Divine miracles. The name of

the place is Thorney, which once, for the sins of this people, being given to the fury of the barbarians, from being rich is become poor ; from being stately, low ; and from honour is become contemptible. This let the king, by my command, repair and make it a house of monks, adorn it with stately towers, and endow it with large revenues. There shall be no less than the house of God and the gates of heaven."

There were other good reasons for King Edward to choose the monastery at Thorney as the one to restore. His palace was close by, the one King Canute had built so as to be near the monks of the West-minster. The abbot, Edwyn, also, was the great friend and adviser to King Edward. So the little ruined monastery and Church of S. Peter at Thorney were begun to be rebuilt by the pious king in 1050. In fifteen years the beautiful Norman church had progressed sufficiently to be consecrated to God's glory and for the use of His services.

Under the floor of the sanctuary—in front of the pillars on either side of the altar—there can be seen to-day three bases of the solid pillars of Edward the Confessor's church. These show us how much narrower the Norman sanctuary was than the present one.

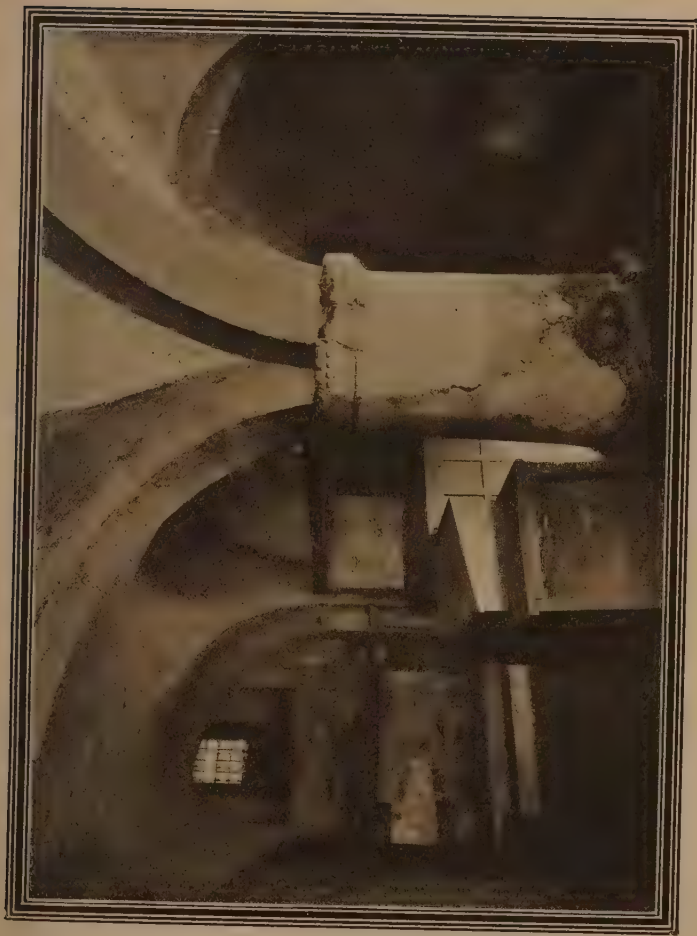
THE REBUILDING OF THE ABBEY
OF S. PETER
BY KING EDWARD THE CONFESSOR

The Chapel of the Pyx

Built by King Edward the Confessor in 1065.

It was used as the ancient treasury of the kings.

Dean Stanley says: "Hither were brought the most cherished possessions of the State; the regalia of the Saxon monarchy; the Black Rood of S. Margaret ('the Holy Cross of Holyrood') from Scotland; the 'Crocis Gueyth' (or Cross of S. Neot) from Wales, deposited here by Edward I; the Sceptre or Rod of Moses; the ampulla of Henry IV; the sword with which King Athelstane cut through the rock at Dunbar; the sword of Wayland Smith, by which Henry II was knighted; the sword of Trestan, presented to John by the Emperor; the dagger which wounded Edward I at Acre; the iron gauntlet worn by John of France when taken prisoner at Poitiers."



IV. THE CHAPEL OF THE PYX.

[Photo by Bolas & Co.

To face page 26.

CHAPTER IV

The Rebuilding of the Abbey of S. Peter by King Edward the Confessor

KING Edward built his new church at Thorney in the Norman style. Do you know what "the Norman style" is like? In case you do not, I must tell you, and you must try hard to remember what it is like, for it is so interesting to go and see village churches and to try and find some Norman traces in them. We have many old Norman churches in England.

"Norman" churches are often built in the shape of a cross. Norman arches are always *rounded*. Most of our great cathedrals are built in this shape, but the Abbey of S. Peter in Westminster was the *first* Norman church to be built in England. So you see that we have also to thank King Edward for teaching the English this very beautiful style of architecture. We should recollect, however, that the Saxons, like the Normans, had built in a round-arched style, derived from Italy, so that the way was thus paved for King Edward's improvement.

Somehow I feel sure that you will not be inclined to think the following quaint old description of Edward the

Confessor's church is dull! As we have no good drawing or painting to tell us what the Abbey looked like in 1065, this picture in words will make our minds quickly imagine its beauty and grandeur :—

“Now he laid the foundations of the Church
With large square blocks of grey stone,
Its foundations are deep,
The front towards the East, he makes round,
The stones are very strong and hard.
In the centre rises a tower,
And two at the western front,
And fine and large bells he hangs there.
The pillars and mouldings
Are rich without and within.
At the basis and the capitals
The work rises grand and royal.
Sculptured are the stones,
And storied the windows.
All are made with the skill
Of good and loyal workmanship.
And when he had finished the work,
He covers the Church with lead.
He makes then a Cloister, a Chapter House in front,
Towards the East, vaulted and round,
Where his ordained ministers
May hold their secret Chapter,
Frater and dorter [refectory and dormitory]
And the offices round about.”

From an old Norman history of the Abbey.

As Edward's Abbey was certainly not much smaller than the Abbey of to-day, it was many years before it was really finished, with its monastic buildings. In the old chronicles of Westminster we read how Edward the Confessor left most generous presents in

land, money, and jewels to the abbot, for the purpose of finishing the monastery with its cloisters, the dormitories (the rooms where the monks slept), the infirmary (the hospital for the monks), and the refectory (the dining-hall).

It is very interesting to see how Westminster has always been associated with the Government or Parliament of the English Empire. Here, again, we have to thank Edward the Confessor, for he it was who *first* called the "Witanagemot" (as the Parliament was named in those days) to Westminster, in December, 1065. The king's health was failing fast, but he attended to all his affairs of State up to the last. On Christmas Day the king, wearing his crown and royal robes, attended the festal services, with his nobles and knights. On December 28th, the Feast of the Holy Innocents, the solemn consecration, by Stigand, Archbishop of Canterbury, of the new Abbey took place. But, alas! the royal founder could not be present, for he was unable to rise from his bed! He sent his queen, or, as the Saxons called her, the Lady Editha, to take his place. As the wind carried the sound of the beautiful chanting to the king's palace, so near by, Edward, when he heard it, murmured, "The work stands finished."

When the queen returned to tell the king all about the grand service, and of the Norman and Saxon nobles who were there, and how magnificent the church looked, she found him too ill to understand anything. In vain she tried to do all that was in her power to restore the saintly life which was fast ebbing away. Just before the

end came, Edward turned to his weeping queen and said, "I shall not die, but live. For passing from the country of the dead I verily hope to behold the good things of the LORD in the land of the living." On January 5, 1066, the king died. The grief of the people was very great, for they knew what a good king they had lost. They seemed to be filled with terror as well, fearing lest their country would again be taken from them. The very next day, on the Feast of the Epiphany, King Edward was buried before the high altar of his new Abbey. It is supposed that the funeral was hurried on, to enable the new king to be crowned at once, and thus give the people more confidence.

In the Chapter House, along the seats, are some pictures copied from the Bayeux tapestry, which was worked in the time of William the Conqueror (1066-1087). In one there is a quaint picture of the Confessor's funeral. His body is wrapped in beautifully embroidered robes (which the Lady Editha and her maidens had worked), and he wears the celebrated signet ring and the gold crucifix, and a golden circlet round his forehead. Remember, please, all these four things, which were buried with Edward the Confessor, because we shall hear of them again. When you go to see the Chapter House be sure and ask to see these pictures I have mentioned. Look well at the one which gives the "Abbey of S. Peter" at the Confessor's funeral. You will notice the rounded arches, the middle tower and the two small ones at each side, made of "the stones very strong and hard."

At the beginning of this chapter we have a picture

of the "Pyx Chapel," because it is one of the only actual parts of Edward the Confessor's building which is left to us to-day. Until a few years ago this chapel was opened once in every five years by the officers of the Exchequer, when they tested the right weights of our gold and silver coins by the "standard coins" which were kept there. It took seven different keys, which were taken care of by seven different people, to open the great old door of the Pyx Chapel, so I will leave you to imagine how difficult it was to see inside that Norman chapel! Nothing is kept there now, but still very few people can obtain permission to see it, for its seven keys are held by the king's officers at the Treasury. This chapel is sometimes called "the Chapel of the Chest," because in the days of the monks all the great treasures of the Abbey and the regalia, i.e., the orb, the sceptre and the crown (which are now kept in the Tower of London) were kept in this chapel in great iron-bound chests, as well as the king's stores of money.

A great many valuable old manuscripts belonging to Westminster Abbey have been found amongst a mass of rubbish which had collected in a little narrow passage leading from the Pyx Chapel.

It is in the Pyx Chapel that the only remaining Norman stone altar belonging to the Abbey is to be found. The word "pyx" was used for the chest or box containing the standard coin, though it was more generally understood as the cupboard or receptacle in which the Blessed Sacrament was reverently reserved after consecration.

THE SHRINE OF S. EDWARD
THE CONFESSOR

The Shrine of S. Edward the Confessor

The third Founder of Westminster Abbey

[For picture—see frontispiece.]

It stands in the centre of S. Edward's Chapel.

This chapel stands on raised ground, the earth for which was brought from the Holy Land.

This shrine was erected by Henry III. The base was covered with coloured glass mosaic. On the top was the gold shrine, ablaze with jewels, and ornamented with gold and silver figures.

Two "translations" of S. Edward took place—on October 13, 1163 and 1269—with great ceremonies.

In 1536, by order of Henry VIII, Thomas Cromwell stole all its jewels and figures and had the gold shrine melted down. The monks hid the coffin and such parts as were left of the base.

In 1557 Abbot Feckenham and Queen Mary set up the shrine again, replaced the coffin, placing a wooden top over it.

In 1902 the dean placed a red pall and set up the altar in its old position, at the time of King Edward VII's coronation.

II

The picture opposite shows what the shrine of S. Edward looked like a few years ago. It shows the wooden "chest" in which the coffin was placed by Queen Mary I and Abbot Feckenham in 1557.

They also set up the shrine again as far as they could. In order to restore even a little of its splendour, Queen Mary gave to it many jewels and figures of saints. These were lost or stolen in after years.

As the scaffolding was being taken down after the coronation of James II (1685) one of the choirmen, seeing a hole in the Confessor's coffin and something shining, climbed up by means of the scaffolding and put his hand into the hole, drawing out the saint's gold cross and chain. For this act of stealing the king gave him £50! However, James II had the coffin enclosed in another, which was firmly fastened down with iron clamps; and since then the remains of S. Edward have been left in peace.



V. THE TOMB OF S. EDWARD THE CONFESSOR.

To face page 34.

CHAPTER V

The Shrine of S. Edward the Confessor

WHEN you stand before the shrine of Edward the Confessor I want you to try and imagine all the scenes that I am now going to tell you about. I want you to gaze at this tomb, and be able to remember the wonderful history of the relics which are still in that massive wooden "chest" on the top of the shrine.

Before King Edward died he made many rules for his Abbey. These can still be found in three charters which are kept in the muniment-room, and in the Chapter House. In one of these charters Edward orders that all English kings and queens should be crowned in the Abbey of S. Peter at Westminster. His order has indeed been strictly obeyed, for ever since those Abbey walls have seen the coronation of every English sovereign! The first king to be crowned there was Harold, on January 6, 1066. It was the same day, as you will remember, on which his brother-in-law, Edward the Confessor, was buried. How curious it must have been to mourn for a dead king at one hour, in his beautiful new Abbey, and then, at the next, to rejoice over the new king being crowned. Only a few months were to go by before another king was crowned

within those walls, for on Christmas Day, 1066, the coronation of William the Conqueror took place. William was a strong and good ruler. He did a great deal for the Abbey, and he was always anxious to further CHRIST's kingdom on earth, by building churches, and by increasing the number of bishops and clergy throughout the land. One of the first things which King William did for the Abbey was to give a beautiful covering, or pall, to go over the plain stone grave of King Edward. "Very richly was it worked in fine gold and silver, which King William had made to the honour and fame of S. Edward," so an old historian tells us. In 1075 Queen Editha died at Winchester. Her body was brought to Westminster and laid with much reverence and ceremony in the same grave as that of her husband. There, before the high altar, the bodies of these two good people lay. Their grave became a very holy spot, and I think this old legend will interest you, and it will also show you how, as time went by, such stories all helped to endear the memory of this good and pious king in the minds of the English people.

It was a year after Queen Editha's death, when the new Norman bishops and clergy (who had come over with King William) held a Council at Westminster. The Norman clergy were angry with Wulstan, Bishop of Worcester, because he could not speak their French language. They said he was unable to teach the Christian Faith if he could not speak French. This, the first of many other Church Councils, was held in S. Catherine's Chapel, near to the monks' infirmary. The remains of its arches can be seen to-day in one of the little cloisters

gardens. The Norman Archbishop of Canterbury, Lanfranc, ordered the good Wulstan to give up his bishop's pastoral staff and ring. This he refused to do, saying that King Edward gave them to him and to him only would he give them back. Bishop Wulstan then went to the tomb of Edward the Confessor, saying : " Blessed King Edward, I resign my pastoral staff, not to those who demand back what they did not give, but to thee who didst give it me, I resign the charge of those whom thou didst entrust to my care." Then the old bishop slowly lifted up his arm and struck his staff into the Confessor's stone tomb, saying : " Receive, my lord and king, and give it to whomsoever thou mayest choose." He then walked down from the altar, and, taking off his bishop's robes, he went and meekly sat down with the Abbey monks. Every one was filled with wonder, because the staff remained upright in the hard stone. Some men tried to pull it out, but they could not move it. The archbishop was told of what had happened, but, not believing the story, he sent Gundulph, the Bishop of Rochester, to the tomb, with orders to bring back the staff of Wulstan. Off went the Bishop of Rochester to do as he was told. In spite of all his pulling, however, the staff would not come out. At last, the archbishop went with King William to the grave. First, Lanfranc said a prayer, and then he did his best to pull the staff out ; but it was of no use, the staff would not move. The king was greatly astonished, and Lanfranc was very unhappy. They now felt that King Edward had not done wrong in making Wulstan Bishop of Worcester. Therefore, the archbishop went to

Wulstan and said : "Come, my brother, approach to your pastoral staff, for we have no doubt that the saintly hand of the king who hath withheld it from us, will resign it easily to you." The good bishop obeyed, and when he came to the tomb, he said : "Behold, my lord and king, I commit myself to thy judgment, and resign into thy hands the staff which thou gavest me. Wherefore, I pray thee, now to give thy decision, and if thou still hast the same opinion of me, confirm thy former sentence, give me back my staff ; or, if thy opinion is altered, show to whom it shall be given." With these words the old bishop took hold of the staff, and immediately it came out, "as if it had been stuck in clay." Roger of Wendover goes on to tell us how "the king and the archbishop ran up to Wulstan, and on their knees begged his forgiveness, commending themselves to the prayers of the saint ; but Wulstan, who had learned from the LORD to be mild and humble in heart, threw himself in his turn upon his knees."

Twenty years or more passed by and the monks at Westminster were now all Norman. Two historians tell us how the monks disputed about the Confessor's body having decayed ; some said it had, others said that as he was so saintly it would not decay. In the presence of the same Bishop of Rochester of whom we have just heard, and of many other bishops and priests, and all the monks of the Abbey, the Abbot Gilbert opened the tomb of Edward the Confessor. First of all they found that the robes were all "clean and substantial," then unfolding his robes they found his ornaments and under habit in the same state, and then the body, which was

sound "as if it were asleep." Being quite satisfied that only a saint's body could remain in such perfect condition, they wound the body round with new "grave dresses" and placed it reverently back in the same tomb. Three copes were made of the beautifully embroidered robe, which Queen Editha and her maidens had made.

Long years went by, in fact nearly one hundred, and still the memory of the last Saxon king was more and more revered, and, so it was said, his tomb was the scene of many miracles. Henry II now reigned; Laurentius, a learned monk, was the Abbot of Westminster. Through his energy, and with the money that Henry II gave, Abbot Laurentius was able to obtain the permission of Pope Alexander III to have Edward the Confessor canonized or sainted, and this caused much joy to the simple English people. The king and the abbot felt that the lowly stone tomb was not fit for a saint, and so Henry II had a costly shrine made to receive the precious body or relics of their new saint. On October 13, 1163, the first day when they could call Edward the Confessor by his new title "saint," his coffin was again opened and the body was still found to be whole. Abbot Laurentius drew from off the saint's finger the celebrated gold ring, which was stolen with the other relics in Cromwell's time, 1536. Then they carefully wrapped the body in new robes, and at midnight, amidst the burning tapers, with the smoke of sweet incense rising up to heaven, and the solemn and grand chanting of the monks and of a vast congregation, Westminster's own dearly-loved Saint Edward was translated or taken to the shrine, which was again placed before the high altar. The

famous Thomas Becket, then Archbishop of Canterbury and King Henry II were present at this solemn translation, as it is called, on October 13, 1163. At Cambridge there is a very old Norman history, in which are two coloured pictures. One quaintly shows the archbishop, Henry II, and Abbot Laurentius reverently laying the Confessor's body in its new shrine, and the other shows the shrine completed, and very lovely it must have been.

Now, then, we must jump over yet another ninety years. Henry III was then King of England; as we shall learn in the next chapter, he rebuilt the Abbey of Westminster, in honour of S. Edward, for whom he had very great love and reverence. Henry III was determined to build a still more beautiful shrine for the precious relics, and one which would be more in keeping with the new church. Of this new shrine—it is the one we see to-day—Matthew Paris tells us that “the king (Henry III) caused a shrine of pure gold and precious jewels to be made.” Of course, when we look at it, we only look at the wreck, as it were, of Henry III's magnificent work. Still, we can catch many glimpses of its old grandeur. Come along with me in your thoughts, and as I tell you how it was made, imagine what it must have looked like on October 13, 1269, when the second translation of S. Edward the Confessor took place, and just make a note that this translation took place one hundred and six years after the first one. You must please keep referring to the picture at the beginning of the book, whilst we are describing the shrine.

The first thing we must notice is, that the whole Chapel of S. Edward is on higher ground than the other parts of the church. Henry III raised the ground on purpose, so as to make the shrine of the saint "high on a candlestick to enlighten the church." Where do you think this earth came from, which was piled up behind the high altar? Well, it has always been said that the Crusaders and the pilgrims brought it back with them from the Holy Land. So you see that the shrine stands on holy ground. The floor was covered with the beautiful mosaic, which Abbot Ware brought back from Rome in 1267, along with several Italian workmen, and a quantity of lovely glass mosaics for the decoration of the shrine. Only Italians could set up this mosaic, which is in millions of tiny pieces. Under the linoleum, which now covers the floor, there are still many portions of the Roman mosaic floor. Now look at the shrine. Those arches which form the basement are made of Purbeck marble. They were entirely covered with a delicate pattern of the coloured glass mosaics; the colours were chiefly gold, blues, reds, greens, etc. Do you see the funnily-twisted pillars? That is a rather rare sort of pillar in England (though you may see some like them in the shrine of S. Alban, at S. Albans Abbey), but there are some just like them also in two churches in Rome. Those twisted pillars, which were also covered with the glass mosaics (there is still some left on one of the pillars) stood out from the shrine at each corner, and on them were very beautiful figures made of pure gold, and the crowns were glittering with jewels. These figures represented S. John the Evan-

gelist and S. Edward, and S. Peter and S. Edmund. The former stood on either side of the altar. Then came *the* shrine, high up on this dazzling basement. In this gold shrine was the coffin containing the precious relics of S. Edward. The case was first made of wood and then covered over with layers of pure gold, and that again was ablaze with countless jewels. Little niches were made all around the shrine for receiving small figures. One of these figures was made of pure silver, set with rubies, emeralds and garnets, and represented the Blessed Virgin Mary with the Holy Child. This lovely work of art was given by Queen Eleanor of Provence, the wife of Henry III. There were golden angels, too, all about the shrine, and as the years went by kings and queens gave other costly statues and jewels to the shrine. Cannot you now imagine how, too lovely for words, this shrine must have looked? Fancy how it must have glittered and sparkled when the sun shone on it! Yes, think of its grandeur on that autumnal day, October 13, 1269, when King Henry III himself, with his two sons and his brother, carried the saint's coffin from its temporary resting-place in the Palace of Westminster to the new Abbey (partly finished), and reverently placed it in this shrine. It had taken twenty-eight years to build, and it must have cost quite £80,000 of our money, judging from the accounts of old historians, and from the old lists which give the cost of the figures. English workmen made the shrine and all the figures, but Italian workmen did the rest. Round the top of the cornice you can still see the remains of blue glass mosaic letters. These formed a Latin inscription,

which I will give you in English : "Peter, a Roman citizen, 1269 : Reader, if thou wouldest know how it was done, it was because Henry was the present saint's friend." Evidently the work of the basement had been done by Peter and finished in the same year in which the translation took place. A wooden covering, painted and decorated, was made to cover the whole shrine, and was let down from the roof by means of pulleys and chains, and only pulled up for feast days and for the visits of pilgrims. The same rings in the roof are now used for the present pall.

It is thought that very probably the tomb of Editha, which is in the Chapel of S. Edward, at the south side of the shrine, was placed there at the same time as the second translation took place.

And now we must leave the shrine in peace for two hundred and sixty-seven years, and then comes terrible history. Henry VIII was reigning, and in 1536 he made up his mind to suppress the monasteries and convents in England, so that he might obtain their lands and money. A wicked man, called Thomas Cromwell, was most eager to see all this done, so the king gave the awful work to him. Cromwell did it, and earned the title of "the Hammer of the monks," while his memory is hated by all loyal Church people. Alas ! Cromwell came to Westminster Abbey, in the July of 1536. He and his men pulled down the beautiful shrine ; they stole all the jewels from it, and Henry VIII had all the gold melted down for his own greedy use. They also destroyed all the relics ; they left nothing in the Abbey,

nor anywhere else, that was valuable, and pretended that it was all done in the name of religion. Was that not dreadful? The monks at Westminster took the remains of the ruined shrine and hid them in the monastery garden. The coffin of S. Edward they buried secretly in the church. For twenty-one years these precious relics laid quietly in their hiding-places. Then brighter days began to dawn. Mary, daughter of Henry VIII, became queen in 1553, and during her five years' reign, comparative peace was brought to the Church in England. Queen Mary restored the Monastic Order at Westminster, and she appointed a good man, called Feckenham, as abbot in 1556. One of the first things which the abbot did was to set up the shrine of S. Edward again. The monastery was very poor (naturally, after being robbed of every valuable article), and so was the queen. But both Queen Mary and Abbot Feckenham did their best, and we must be very grateful to them, for we owe the shrine of to-day entirely to their splendid efforts. Of course they could not restore the golden one, with its figures and jewels, so they made the present wooden top, in which rests the coffin of S. Edward. The altar was replaced, and the queen sent jewels for it. By April 21, 1557, the shrine was completed, and again held its precious relics. It is comforting to feel that, except for one little incident, this shrine of Westminster's saint has been allowed to rest in peace for three hundred and fifty-one years. In 1685, whilst the scaffolding which had been used for the coronation of James II was still up, a choirman of the Abbey, called Keepe, climbed up on to the shrine

and put his hand into a hole made in the Confessor's coffin by a scaffold pole. Keepe drew out the gold crucifix and chain. He says in his account of this rifling: "I drew the head to the hole and viewed it, being very sound and firm, with the upper and nether (lower) jaws whole and full of teeth, and a list of gold . . . surrounding the temples." I am glad to say that Keepe had to give up the crucifix and chain to King James II, and that the king ordered the old coffin "to be enclosed in a new one of extraordinary strength." The gold crucifix and chain were last heard of at an auction sale, in 1830. How lovely it would be to get it back to the rightful owner's shrine.

We should feel grateful to the present dean, Dr. Armitage Robinson, for taking such right and reverent care of this, the Abbey's greatest tomb. The pall, which was first used at the coronation of H.M. King Edward VII, in 1902, adds great dignity to the shrine. It is also gratifying to see that a permanent altar has again been set up in its old and right position, and the altar ornaments have been replaced.

KING HENRY III

The Tomb of King Henry III

The fourth Founder of the Abbey

Born 1207. Reigned 1216-1272.

This tomb stands in the Chapel of S. Edward, and was erected by Edward I in 1291.

The picture is taken from the north ambulatory.

Henry III built S. Edward's Chapel, the whole of the centre of the Abbey, and the two transepts, 1220-1272, at the cost of about £50,000.

The style of architecture is "Early English"; it is the loftiest Church in England.

The preaching friars of S. Dominic and S. Francis of Assisi welcomed in England, 1220-1224.

Henry III married Eleanor of Provence in 1236.

Their eldest son Edward (Edward I) born at Westminster in 1239.

The Barons' War, headed by Simon de Montfort, 1258-1265.

The first Parliament sat at Westminster in January, 1265.

The battle of Evesham, won by Prince Edward in 1265, when de Montfort was killed.



VI. THE TOMB OF KING HENRY III.

CHAPTER VI

King Henry III

NOW we must learn all about this king, Henry III, for it is to him that we owe most of the Abbey of Westminster which we see to-day. The choir, the sanctuary, the transepts, the small chapels, the Chapel of S. Edward, the Chapter House, and most of the cloisters are all the work of Henry III. Therefore he is usually called the second founder of the Abbey-church of S. Peter. As we began from the very beginning of the Abbey's history, I feel that *we* must call him "the fourth founder"! Henry III's tomb lies to the north of the shrine, in the Chapel of S. Edward. We have here a picture of the tomb taken from the outside of the chapel, which is called the north ambulatory. Please look well at it. I want you to think of some of the important things which happened in England under its owner's reign. I always think that we look at every tomb with so much more interest if only we can remember a few facts about the person who is laid within it. So I hope that the following chapters will help us to learn about many kings and queens and noble men and women who have been laid to rest in Westminster Abbey. We will set to work quickly to find out a few of the

most important facts of Henry III's reign, and how he came to be buried in his own beautiful Abbey—but do not forget that I expect you to read up in your history books all those facts which I must leave out!

Henry III was the eldest son of King John (who signed the Magna Charta) and of Isabella, a French lady. He was born at Winchester in 1207, and was but a lad of nine years old when King John died. Ten days afterwards his mother, Queen Isabella, with the Earl of Pembroke, had her little son crowned King of England, in Gloucester Cathedral. A gold throat-collar belonging to the queen was used instead of the crown, for that had been lost with King John's baggage in the Wash only a few weeks before. This was in the autumn of 1216. During the next year Queen Isabella went back to live in France and married again. The boy-king was brought up, first by William, Earl of Pembroke, who married Eleanor, Henry III's sister, but he died in 1219, and then Hubert de Burgh took charge of the king and of the government. Both these men were good and powerful rulers, and they soon drove out the French invaders and restored order and peace in England. To make the English throne more secure, de Burgh had Henry crowned again, and this time in Westminster Abbey. The coronation took place on Whitsunday, 1220, amid great rejoicings. Londoners at last began to feel that peace and prosperity were to be theirs in the future, and welcomed the young king. A Norman monk, Humez, was then the Abbot of Westminster, and of course took part in the coronation of Henry III. Just at that time it was the fashion for all

great churches to have a special chapel dedicated to the Blessed Virgin behind the high altar. These were called "the Lady Chapels." Abbot Humez was determined that his Abbey should not be behind in such a matter ; so having collected the needful money for a Lady Chapel in Westminster Abbey, he begged Henry III to lay the foundation-stone for it on his coronation day. To this the boy-king readily agreed. From earliest childhood Henry had been deeply religious, and had loved to hear of all the pious works of S. Edward the Confessor. It was on that Whitsunday, very probably, that he first thought of building a more magnificent shrine for the relics of his beloved ancestor.

It was about this time, 1220-1224, that several Christian countries were being greatly stirred by the preaching and teaching of the Dominican and the Franciscan friars. England had welcomed these splendid brothers, who travelled about from village to village without purse or scrip, trying to save souls and to teach them the Gospel of CHRIST. They had to be poor, "because so only could the world be convinced that they sought not their own good, but to win souls to CHRIST."¹ Their power became very great, and the whole nation was the better in consequence, for the Friars of S. Dominic quickened the brain, and the Friars of S. Francis of Assisi touched the heart.

When in 1227 Henry III reached his twentieth year, he declared he was of age, and took up the reins of government, but he was a weak man and made a very bad ruler, and another troublesome time began for poor England.

¹ S. R. Gardiner, *Student's History of England*, p. 180.

Henry decided to rebuild the Confessor's Abbey. He thought that the severe Norman style, though very grand, was not beautiful enough for the magnificent shrine of its founder. He wanted his new church to be "the most lovable thing in Christendom." Therefore we read that all the skilful builders, carvers, masons, etc., were gathered together, and under the direction of the great but unknown architect they began the church which we love to-day. Little by little did they destroy S. Edward's solid work, and replaced it with loftier and lighter pointed arches, in a style suggested probably by the great French cathedrals of Beauvais and Rheims and Amiens, which were being built about the same time, and may have been seen by the king in his boyhood. The old plan of the cross was kept, and the new Lady Chapel was where we now see the Chapel of Henry VII. A circle of chapels, which still remain, left the great shrine in their centre, which glistened and sparkled in the sunshine, and reminded the worshippers of their saint's resting-place. This beautiful Abbey, the loftiest church in England, is indeed the gift of the nation. It cost over £50,000 of our money—and that was a tremendous sum in the thirteenth century. Alas! it was not given willingly, for Henry III laid very heavy taxes on the English people, and he also made the Jews, whom he hated, give large sums of money. Fairs were held in Westminster every autumn, when the king forbade any shops in the neighbourhood to be open, in order to make people spend their money at the fair, the profits of which he took for the rebuilding of the Abbey.

Of course the merchants and shopkeepers were angry at this, for they lost so much money at every fair.

In 1236 Henry III was married in Canterbury Cathedral to Eleanor, daughter of the Count of Provence. A number of French nobles and bishops came over with the young queen to form her Court, and this greatly annoyed the English. On June 16, 1239, their eldest son was born at the Palace of Westminster. He was baptized Edward, after the Confessor.¹ Simon de Montfort, Earl of Leicester, was one of his godfathers, and held the little prince at the font. As the years went by more children were born to Henry III and Eleanor. Their eldest girl, born in 1241, became the wife of Alexander III of Scotland. Edmund (called Crouchback) was born in 1245. We shall read about him later. In 1252 their beautiful but dumb daughter, Katharine, was born. She died in 1257, to the great grief of her parents, and was the first royal person to be buried in her father's new church. Her little altar-tomb is just outside S. Edmund's Chapel.

Time went on, and the English hated the French friends of the king and queen more and more, for they disliked these foreigners owning so many of the best castles and lands in England. Henry also aggravated the barons by constantly breaking the provisions of the Magna Charta. At last Simon de Montfort, at the head of the

¹ Simon de Montfort, Earl of Leicester, is celebrated for being the *founder* of the House of Commons. His shield (the only contemporary memorial to him in England) is still on the wall of the north aisle in Westminster Abbey. The arms are : Gules, a lion rampant, double-tailed, and argent.

English barons, made war against the king. They forced him to swear in the monastery at Westminster that he would observe the Magna Charta. Matthew Paris, the historian-monk of that day, gives us a splendid account of the way in which this was done. Whilst Henry swore to keep the laws he held the Gospels in one hand and a lighted candle in the other, and all the surrounding bishops, monks, and barons flung their candles on to the pavement and cried with one voice: "So go out with smoke and stench the accursed souls of those who break or prevent the Charter," to which all present answered, "Amen, amen," none more fervently than the king himself.

Simon de Montfort felt that Henry III's promises were not worth much, for he was always breaking them. He said that a council must be called, consisting of barons, clergy, knights, and burghers.¹ The council must help the king to govern the country and to keep the laws. Here we come to a most important thing, for it was thus in the reign of Henry III that the first Parliament met. You should read all about it in Mr. Arnold Forster's *History of England*.

In the month of January, 1265, this first Parliament sat in the Chapter House at Westminster. It was attended by twenty-three barons, one hundred and twenty clergy, two knights of the shire from every county, and two burgesses from each town. This first meeting was not of much use, but gradually the Parliament became a strong body of men from all parts of the country. To-day our English Empire is governed by Parliament,

¹ Men of the towns.

which meets, as you know, at Westminster, not in the Chapter House, but in the magnificent Houses of Parliament overlooking the Thames. We have to thank Simon de Montfort for starting a council to help the king with the government of England.

During the Barons' War Henry III with his son Edward had been taken prisoners by Simon de Montfort at the battle of Lewes in 1264. They were kept in Kenilworth Castle. A year later Edward escaped, and, gathering an army together, he surprised de Montfort's army at Evesham, killing him and gaining a complete victory. Of course he released his father at once, and from that time Edward became the real head of the government. He wisely followed de Montfort's just laws, and very soon the country settled down again in peace and order.

We know what a magnificent ceremony the translation of Edward the Confessor was in 1269, when most of the Abbey was finished. Soon afterwards Edward and Edmund went on a crusade to Palestine. Whilst they were there their father, Henry III, died at Westminster, on November 16, 1272. He was sixty-five years of age, and had reigned for nearly fifty-six years. His body, carefully wrapped in royal robes, and with the crown on his head, was laid in the old coffin of the Confessor, and placed before the high altar in the Abbey, where it remained for nineteen years. In 1291 Henry III's coffin was removed into its present beautiful tomb, which Edward I had so carefully prepared. Those marble slabs of porphyry were brought by him from Italy on his return from Palestine. The whole tomb was made

by Italian workmen, probably the same men who had made the shrine of S. Edward. Do notice the remains of the mosaic, for they are still very beautiful, and will give you a good idea of what the tomb looked like in 1291. The gilt-bronze figure of King Henry III is the work of an Englishman, Master William Torel, who also made that of Eleanor of Castile. They are supposed to be the finest Gothic work in England. Mr. Lethaby, in his new book,¹ says that some years ago the bronze plate on which the king's figure rests was examined. Three small engraved figures were found on the back of it. On the right side was a queen wearing the nun's veil, and a smaller figure of a nun; their hands were lifted up in prayer to a figure on the left, which was unfinished.

It is thought that the queen must be meant for Eleanor of Provence, who became a nun in 1284 in the convent at Amesbury. The smaller nun would then be her granddaughter Mary, a daughter of Edward I, who also became a nun at the same time and at the same convent. Very likely the incomplete figure was meant to be the Blessed Virgin Mary.

That canopy over Henry III's tomb was once gilt and covered with quaint paintings. In the three recesses on the chapel side of the tomb some of the precious relics were most probably kept, such as the crystal vase containing a drop of the Precious Blood, which was held so sacred by Henry III. All the relics were destroyed by Thomas Cromwell.

¹ *Westminster Abbey, the King's Craftsmen.*

KING EDWARD I

Tomb of King Edward I

Eldest son of Henry III and of Eleanor of Provence.

Born at Westminster, 1239, and named after S. Edward the Confessor.

Married Eleanor of Castile in 1254.

Went on a crusade, 1270.

Reigned from 1272-1307.

Conquered Wales, 1284.

Edward, first Prince of Wales, born at Carnarvon Castle, 1284.

Edward I begins war with Scotland in 1295, and took Berwick-on-Tweed in 1296.

Edward I continued the building of the Abbey, finishing the five bays to the nave, which can be easily distinguished to-day by the bronze rings round the pillars. He also set up the beautiful tomb to his father and to his wife, Queen Eleanor.

Edward I died at Burgh-on-the-Sands, in July, 1307, aged 68.

This Purbeck marble tomb was set up by order of the Parliament in October, 1307, when the body of King Edward was brought with great ceremony from Waltham Abbey and placed in it. These words: Scotorum Malleus ("Hammer of the Scots") and Pactum Serva ("Keep Troth," Edward I's motto) are on the north side of the tomb.

¹ Dean Stanley says that Edward I added five bays (see "Memorials of Westminster Abbey," third edition, chap. iii, p. 142), but Mr. Lethaby and Mr. Micklethwaite, who have had access to the Fabric Rolls, state that these five bays are the work of Henry III. Probably Edward I finished them.



VII. THE TOMB OF KING EDWARD I.

CHAPTER VII

King Edward I

AFTER reading about the magnificent shrine of S. Edward and the beautiful tomb of Henry III, it seems strange to find this plain, rugged-looking tomb next to Henry's. Yet it holds a king, and a very great king too, for it is Edward I who is buried there. As you know, he was the eldest son of Henry III, and was born at the Palace of Westminster, and named after Edward the Confessor. In our last chapter we read how he helped his father with the government of England, and then went on a crusade to Palestine, taking his wife, Eleanor of Castile, with him. There he fought a great battle at Nazareth against the Turks, and he also succeeded in saving Acre. But his army was small, and he dared not venture so far inland as to Jerusalem. In a few months' time he felt that he must return, because sickness and death were thinning his army. They stopped on their way home at Calabria, with his uncle and aunt, the King and Queen of Sicily. Here it was that messengers brought sad news to the English prince and princess. On the first day they were told of the sudden death of their little son John ; then came the

news that their second son Henry was also dead ; yet another messenger came to say that King Henry was dead. Edward was now the King of England. He was terribly upset by the news of his father's death. When the King of Sicily tried in vain to comfort him, telling him that he was a great king, Edward answered, "The LORD, Who gave me these, may give me other sons, but my father can never be restored." For a year Edward I and his queen remained in Italy and France, feeling that England was safe in the hands of the new Parliament.

On August 19, 1274, Edward I and his faithful and beautiful wife Eleanor were crowned in Westminster Abbey.¹ It was the first time in English history that a king was crowned with his queen, and of course it was the first coronation that took place in the same Abbey buildings which we see to-day. The scene was one of magnificent pomp and splendour, and it is said that no other coronation has ever been so grand. Alexander III, who had married Margaret, sister to Edward I, came to do homage to his brother-in-law, and to attend the coronation, for he was also an English earl. This Scottish king brought a great number of horses with him, which he let loose, after the banquet was over, amongst the crowd, to "catch them that catch might."² But there was one royal prince who would not attend the King of England's coronation, though he was bidden to. This was Llewelyn, the Prince of Wales. He suffered terribly for being disobedient, as we shall soon see.

¹ Peter Langtoft, a contemporary historian.

² *Chronicles*, Vol. III, p. 277.

In 1275 Edward marched at the head of a large army into Wales. At first his army was badly beaten, but King Edward I was a great and determined general. He knew how to lead his men, and in time they began to drive the Welsh back, until, after seven years' warfare, they killed Llewelyn, the brave Welsh prince, in South Wales. From that year, 1282, Edward quickly subdued the whole of Wales, and ever since then it has belonged to England. He divided their country into twelve counties, and the English laws took the place of the Welsh ones. Edward was very wise and very just in the way he treated the Welsh. He let them keep their old language and their old customs, which are still existing to-day. At the end of this Welsh warfare, another little prince was born to the king and queen in 1284 at Carnarvon Castle. Edward held up this tiny baby boy to the discontented chieftains at Carnarvon, and pleased them by saying that as he was born a Welshman he should learn to speak their language, and his title should be "Prince of Wales." From that day to this the eldest son of every English king and queen has borne the title of Prince of Wales, all because Edward I conquered and conciliated the Welsh.

In 1286 the Court returned to Westminster, the king bringing with him the precious Welsh relic—which was a piece of the Cross on which our LORD was crucified. This he added to the relics in S. Edward's Chapel. Edward I took much interest in the building of his father's church, which he dearly loved. It was during Edward's reign that the choir-stalls and the five¹ bays were finished.

¹ See note on p. 58.

We can still distinguish his work by the pillars having bronze rings instead of stone ones. These pillars are in the choir-stalls, and two are in front of the choir-screen.

Edward I was now anxious to unite Scotland to the English throne, and so arranged for his small son Edward, the Prince of Wales, to be betrothed to the "little maid of Norway," as she was called. This baby princess was the granddaughter of Alexander III of Scotland, and the only rightful heir to the Scottish throne. Five years after King Alexander's death, the Scotch sent for their little girl-queen, but she never reached Scotland, for she died from sea-sickness on the long journey during a great storm, to every one's grief. This was in 1290, a sad year for poor King Edward, as you will read in our next chapter; his beloved and good Queen Eleanor died at Hardeby, in Lincolnshire, on her way to join him in the North.

Scotland was left without king or queen, and consequently terrible trouble arose. No fewer than thirteen men claimed to be the proper heirs. Five years of squabbling passed by, when the Scotch at last said that Edward I, of England, must decide which should be their king. The English king chose John Balliol, who he said must do homage to him. This the Scots refused to let Balliol do. Edward was furious at being thwarted. He determined to make war, and immediately gathered an army together and marched to Berwick-on-Tweed. This town, on the borders of England and Scotland, he took in 1296, after a most desperate fight and awful bloodshed, although it was four hundred years later before the English could

call any more of Scotland really their own. On and on King Edward led his victorious army, until they reached Scone. There he took the famous Stone of Destiny and the Scotch regalia,¹ and brought them back to Westminster, thinking that he had made himself master over Scotland. He was much mistaken. The Scots rallied together, and were determined to drive the English out.

In 1299 Edward I married again. His bride was Marguerite, the sister to the French King Philip le Bel. Three days after their marriage Edward had to leave her and return to Scotland to continue his fighting. Queen Marguerite stayed at Cawood Castle, near York, and there the King often saw her. In 1300 they came back to London, staying at the Tower, owing to the Palace of Westminster having been destroyed by fire (except the state apartments of S. Edward), with much of the monastery and the cloisters.

In 1306, though Edward was grown old and feeble, he marched once more into Scotland, with another great army, determined not to be beaten by the powerful Scots. It was in a little village in Cumberland, called Burgh-on-the-Sands, from which he could see Scotland, that this great monarch lay very ill, waiting for his son Edward, Prince of Wales. When the prince arrived his father gave him very plain orders as to what he should do after his death.

On July 7, 1307, the wise and great King Edward I died in that little borderland village, tenderly nursed by his young queen, who deeply mourned his loss. His wicked son, now Edward II, disobeyed all his father's

¹ See chapter viii.

orders. The body of Edward I was first taken to Waltham Abbey, where it rested for some weeks. I am glad to say that the Parliament ordered it to be "with great solemnity conveyed unto Westminster, and there buried in the Chapel of S. Edward in a plain tomb of marble at the head of his father with all the honours befitting so great a monarch." Edward was therefore laid to rest in that Purbeck marble tomb in Westminster Abbey, close to Henry III, on October 28, 1307. When you go to the Abbey, notice these Latin words which are engraved on the north side (against the ambulatory) of the tomb: *Scotorum Malleus* and *Pactum Serva*. The first two words mean, "Hammer of the Scots," a nickname the king earned deservedly, we fear. The last words refer to his own motto, "Keep troth," or, "Keep your promise." The tomb was beautifully painted and covered with a handsome pall. In the Abbey accounts of the fourteenth century we find entries for wax candles to burn round the tomb of Edward I.

In 1774 this tomb was opened. My brother-in-law, Mr. Rouse Orlebar, of Hinwick, Bedfordshire, has found the following interesting letter amongst his family archives. He has allowed me to copy part of it, which I feel sure will interest you. Mr. Keene wrote to Mr. Richard Orlebar, from Oxford, May 30, 1774:—

"Now as to Longshanks. The President and some of the members of the Antiquarian Society, desirous of seeing whether the account given in *Rymer's Fœdera* had any truth in it, requested the Dean¹ for permission to open the tomb, which he granted, and attended. The

¹ The Very Rev. Dr. Thomas.

tomb is a plain one, at the head of a little staircase [you must remember, leading into Edward the Confessor's Chapel] consisting of four stones of Sussex marble, polished, covered with one of the same; this easily came off, and we suppose this plainness prevented it being opened and pillaged by the fanatics in Oliver's time [*sic* Thomas Cromwell]. Within appeared a coffin of the same material, the lid of which was also easily removed.

"The body, with its robes, was laid on a sear cloth that had been anointed with aromatic and other drugs. On unfolding this, the body appeared perfect and entire, so as almost to discover his features and likeness. The robe, very perfect, got to a sort of murrey colour, had been purple or crimson; in each hand a sceptre, one longer than the other, the gilding fresh, supposed to be only copper gilt, a coronet on his head, ditto set with stones, supposed, and pretty certainly to be of coloured glass or paste; round his waist a belt or girdle, also set with stones. He measured as near as could be 6ft. 2in. from crown of head to heel. These facts ascertained and drawings taken of the particulars, the sear cloth was folded over him as it was found, the lid replaced, and the tomb cover more securely fixed down than originally. Accounts have since got abroad of jewels, etc., etc., but the above is the true state of the case.

"Your friend and servant,

"H. KEENE."

I think, after reading this description, you will be able to imagine what King Edward I looks like, as he lies in his rugged-looking tomb.

QUEEN ELEANOR OF CASTILE

Tomb of Queen Eleanor of Castile

"The queen of good memory"

Daughter of the King of Castile (in Spain), born 1245.

Married to Edward I (then prince) in 1254 at Burgos in Spain.

Tapestries were first used in England, as hangings, for the princess's rooms in Guildford Castle, being brought from Spain by her brother, Don Sancho.

From 1256-1265, during the 'Barons' Wars, the young princess finished her education under Queen Eleanor at Bordeaux.

In 1265 she returned and joined her husband. They lived at Windsor.

In 1270 Eleanor of Castile accompanied her husband on his crusade.

On August 19, 1274, the royal couple were crowned King and Queen of England, in Westminster Abbey, amidst great rejoicings, this being the first double coronation.

Queen Eleanor had four sons and seven daughters. Only one son survived, Edward of Carnarvon, the first Prince of Wales, who became Edward II, the "unfortunate" king. All her daughters died quite young, except one.

Queen Eleanor died in November, 1290, at Hardeby, in Lincolnshire.

Her funeral procession lasted thirteen days, until it reached Westminster. At every village where the royal cortege stopped for the night, Edward I erected a beautiful cross, the last one being at Charing. The present cross at Charing Cross station is a copy of the old one, which was destroyed in the seventeenth century.



VIII. THE TOMB OF QUEEN ELEANOR OF CASTILE.

To face page 68.

CHAPTER VIII

Queen Eleanor of Castile

I WONDER whether you will notice, when you go to the Abbey, that the tomb of Henry III lies between those of his son, Edward I, and of his daughter-in-law, Eleanor of Castile.

Eleanor, or Eleanora, was a Spanish princess, coming from Castile in the north of Spain. Her brother, the King Alphonso, had been fighting with Henry III over the Province of Guienne. The Spanish king, after being badly beaten, was glad to make peace with the English king, by offering his beautiful sister's hand to Edward, the eldest son of Henry III, and giving this Province as her dowry. In those days royal marriages were made in this remarkable way, and often the couples were but children. The little princess of Castile was only nine years old when she was betrothed to the fine and handsome English prince of fifteen years. They were married in the old cathedral of Burgos. The very youthful bride and bridegroom went to Guienne in France under the care of Queen Eleanor of Provence. There they were received with every kindness and affection by Henry III. At Paris he gave such a splendid banquet in their honour to many royal relations that it was called "the

feast of kings." More than a year passed by before the young princess arrived in England. She went to live at Guildford Castle, which the king had given her. There she continued her lessons whilst her young husband went on with his knightly duties in France. The hard cold stone walls of an English castle at that time looked very bare and miserable to a Spaniard, who was accustomed to the bright sunshine and warmth of Spain, so Eleanor's brother, Don Sancho, went over to England before his sister's arrival and hung lovely Spanish tapestries on the walls of Guildford Castle. This very much shocked the English, who had only used tapestries in churches, and then only for festal occasions. However, they soon learnt better, and we must thank Eleanor of Castile for introducing these beautiful handiworks as hangings into England. The Barons' Wars made it impossible for the royal ladies to stay in England. Edward, as a true knight, took his young wife to Bordeaux in 1256, where she stayed for nine years with her mother-in-law and finished her education. In 1265 the wars were over, so they returned to England and met Prince Edward at Canterbury. The young couple now lived at Windsor, and there three children were born to them, John, Eleanor, and Henry.

In 1270 Edward was very anxious to join in the crusade to free Jerusalem from the Turks, which had been started by his uncle S. Louis of France.

He gathered together an army and made up his mind to start for Palestine at once. His good wife Eleanor would not be parted from him, though Henry III did all he could to persuade her to stay at home. She only

answered, "Nothing ought to part those whom God hath joined, and the way to heaven is as near from Palestine as from England." Eleanor said good-bye to her three beautiful children at Windsor, and went to Bordeaux, where Prince Edward met her. There they embarked in their war ships and sailed to Ptolemais in Egypt, and then on to the Holy Land.

One day when Edward was lying on a couch in his tent near Acre, taking that necessary Oriental noonday rest, a messenger, bringing a letter from the Turkish general, was shown in. As the prince was reading it the messenger suddenly tried to stab him. Happily Edward caught the dagger in time, but not before it had wounded his arm. Throwing his assailant down he killed him before any one came to his aid. Quickly did Eleanor come when she heard of her beloved lord's accident. The wound turned black, which made the surgeons think that the dagger had been poisoned. It is said that the brave Eleanor sucked the wound and so took away the poisoned matter. Still, the flesh round the wound had to be cut away, and Eleanor was so overcome with grief to see her husband suffer such pain that her brother-in-law, Edmund Crouchback, carried her out of the tent, severely rebuking her, saying it was better for her to scream and cry at the little pain which Edward was bearing, rather than all England should mourn for his death! Poor Eleanor! but she made up for her weakness by nursing her husband so well and carefully that in fifteen days he was quite well again. Soon afterwards she had a little baby girl, who was called Joanna of Acre. Then the English army began the long journey back,

and for a year the royal couple took a much-needed rest. I have already told you how in Sicily they received the news of the death of their two little sons and that of Henry III. Whilst in Aquitaine, in 1273, another baby was born to them, this time a boy, whom they named Alphonso, after the King of Spain. Again there was an heir to England's throne, but only for ten years, when the little Crown Prince died. He was succeeded by his brother Edward, the first Prince of Wales.

Eleanor has been called "a queen of good memory," and no wonder! She was a most devoted and faithful wife and a good mother. No queen has been so fearless of danger and of facing hardships as the wife of Edward I. She went with him on all his campaigns and shared his rough soldier's life. It was in obedience to her lord's commands that Queen Eleanor set out in the October of 1290 for Scotland to join him there. On the journey she was taken with a low fever and had to stop at Hardeby, in Lincolnshire. Feeling sure that she would not recover, Eleanor made her will and prepared for death with her usual fortitude. The king was told of her serious condition, and immediately left his army and travelled as fast as was possible to the bedside of his dear wife. Alas! he was too late, his queen lay dead. The poor king's grief was intense. To his mind only Westminster Abbey, that beautiful church which he loved and revered, could hold the remains of his beloved Eleanor. Edward therefore arranged a very grand funeral procession all the way from Lincolnshire to Westminster. It took thirteen days to accomplish this distance. You must remember that then there were no trains or motor cars. Every

night where the royal funeral procession stopped, the priests from the villages came out to meet it, and they kept vigil round the bier. At each of these thirteen villages or towns, Edward I afterwards erected a beautiful cross in memory of his beloved queen. The last one was at Charing, the little village near Westminster. To-day the cross is at Charing Cross station ; it is an exact copy of the old one. At Waltham, Geddington, and Northampton, the Eleanor crosses, repaired and restored, can still be seen.

Eleanor's Purbeck marble tomb is very beautiful. The effigy, cast in one piece, of bronze, is an exquisite figure of an ideal queen. It is the work of the celebrated artist, William Torel.

In our picture we can see the finely-wrought iron grille, which is also the work of an English smith, whose forge was set up in S. Margaret's churchyard. Just think of all that lovely work being beaten out by hand ! Round the top of the copper band is an old Norman inscription. This is the translation of it : "Here lies Eleanor, sometime Queen of England, wife to King Edward, son of King Henry, daughter of the King of Spain, and Countess of Ponthieu, on whose soul God in His pity have mercy."

If you will look again at our picture, which is taken from the ambulatory side, you will notice the six shields ; these bear the arms of England, Castile and Leon, and Ponthieu.

Below them you can even see in the illustration the faint traces of a painting done by Walter of Durham.

Every S. Andrew's Eve (November 29th, the anni-

versary of Queen Eleanor's death) one hundred wax candles were burnt round her tomb by the order of Edward I.

Eleanor had four sons and seven daughters, but only one son, the first Prince of Wales, survived her, and he did her no credit. He succeeded his father as Edward II in 1307, and was murdered in Berkeley Castle, near Bristol, in 1327, aged forty-three, and is buried in Gloucester Cathedral.

Of Eleanor's numerous daughters the three eldest married and died young. Mary became a nun, and the others died as small children.

THE CORONATION CHAIR

The Coronation Chair, with the Stone of Destiny, "the Lia Fail"

Ancient tradition says the stone was "Jacob's pillow."

Brought by King Edward I, in 1296, from Scone, in Scotland, and presented by him as a thank-offering to the Shrine of S. Edward.

On it was the following inscription :

*"Unless the fates are faithless found
And prophets' voice be vain,
Where'er is placed this stone, e'en there
The Scottish race shall reign."*

Edward I had this old oak chair made for the stone, and placed in S. Edward's Chapel, where it has ever since remained.

Only once has it been taken out of the Abbey—to be used by Oliver Cromwell.

All the Kings of England have been crowned on it, beginning with Edward II in 1308.

The last to be so crowned was our gracious and beloved king, His Majesty Edward VII, on August 9, 1902.



IX. THE CORONATION CHAIR.

To face page 76.

CHAPTER IX

The Coronation Chair

NOW we have come to one of the most interesting things in Westminster Abbey. I hope that when you see *the* chair you will not exclaim, as did two women I once overheard, when they stood in front of Great Britain's precious possession, the Coronation Chair. After looking at it for two or three seconds, one of them said in a disdainful voice, "What an ugly old thing. I knows that ain't the chair in which our king were crowned; lor, he never could have sat in a chair like that." Her friend suggested "that it might have been upholstered in purple and gold for the occasion." I longed to tell them that King Edward VII was crowned in "the ugly old thing," when a polite and amused verger stepped forward and told its history. I heard no more, except, "Lor! who'd a thought it possible!"

If you will please look at our picture, you will at once notice a rugged-looking stone. It is *that* stone which makes the old oak Coronation Chair so precious in the eyes of all English people. Why should it? Ah, that block of red sandstone has such a long history—going as far back as to Jacob. Many people like to say, "That is all rubbish." We will say no such thing,

but just see what interesting things tradition¹ tells us, and how it is quite possible to find some truth in them.

Before we mention the tradition we will read in Genesis² that when Jacob woke from his dream he "rose up early in the morning and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it, and he called that place Beth-el." It is quite evident that Jacob thought the stone worthy of special care, after his wonderful dream. Now comes the tradition.³ Would it, therefore, not be likely that, after many years, when he went down into Egypt, his sons should have taken the memorable stone with them? King Pharaoh, "who would not let the Israelities go" at the bidding of Moses, had a daughter called Scots. She married a Greek prince, Gathelus, a son of King Cecrops, who built Athens. When her father, Pharaoh, was drowned with all his host in the Red Sea, Scots and Gathelus were terrified, and fled from Egypt with a few followers to the north coast of Africa. There they crossed the Straits of Gibraltar, and founded a little kingdom in Spain, and built a city called Brigantium (now Compostella). Scots had always heard of the Hebrews' (Israelites') precious stone, and wisely took it with her to Spain, firmly believing that wherever this wonderful stone rested her descendants would be the rulers. It was therefore called "the Stone of Destiny," and it became the royal seat, or throne, of the

¹ An oral account from age to age.

² xxviii. 11-22.

³ William of Rishanger, A.D. 1292, and Baldred Bisset, A.D. 1301, relate this tradition. It is also mentioned in the *Chronicum Rythmicum*.

Scotians. Several hundreds of years went by, until a descendant of Scota's, called Simon Breck, took the Stone of Destiny with him from Spain to Ireland. This was about B.C. 700. Simon Breck conquered the lovely island of Erin (as Ireland was then called), and was crowned its king on the Stone of Destiny. The people of Erin were then called Scotians, and during four centuries their kings were crowned on this famous stone. In B.C. 330 the Scotians crossed over to Alban (Scotland) headed by their king's brother Fergus, who founded a new kingdom in Argyleshire. Claudius speaks of this invasion :

“When Scots came thundering from the Irish shores
And ocean trembled, struck with hostile oars.”

The “Lia Fail,” (the Scotian name meaning “the Stone of Destiny”) was erected on Icolmkil (Iona) for the coronation of Fergus as King of Scots' land.¹ At Dunstaffnage there has been found a very old carving of a king with a book of the laws in his hand, seated in the ancient chair, “whose bottom was the Stone of Destiny.” The Lia Fail seems to have become very famous, and was used for all coronations. It must have been removed from Icolmkil, for King Kenneth II found it, in A.D. 850, in the royal castle at Dunstaffnage, in Argyleshire. King Kenneth had the stone enclosed in a wooden chair, and took it to the monastery of Scone, in Perthshire, where, for four hundred and fifty years “all kingis of Scotland war ay crownit quhil de tyme of Kyng Robert Bruse. In quhais tyme, besyde

¹ Pennant, *Tour to the Hebrides*.

mony other crueltis done be Kyng Edward Lang Schankis, the said chair of merbyll wes taiken be Inglismen, and brocght out of Scone to London, and put into Westmonistar, quhaer it remains to our days."¹

We now come to certain historical facts about our Stone of Destiny, and leave tradition behind. In 1154 we have an account of the coronation of Malcolm IV. Early in the August of 1296, King Edward I (whose tomb lies quite close to the Coronation Chair, see Chap. VII) after many months of warfare, and after he had taken Berwick-on-Tweed, arrived at Scone. He visited the Abbey, and there saw the Stone of Destiny, which had become so dear to the Scottish nation. The English warrior king read its inscription :

“Unless the fates are faithless found
And prophets’ voice be vain,
Where’er is placed this stone, e’en there
The Scottish race shall reign.”

No doubt Edward I felt that if he took this celebrated coronation stone to Westminster, it would help to make the Scots feel that they were really under England’s rule. He took the Stone of Destiny back with him to London, and presented it as a thank-offering to the shrine of S. Edward in Westminster Abbey. At first, it seems by the “old wardrobes accounts”² that the king ordered a bronze chair to be made, but when it was nearly finished, he gave further orders for a “wooden chair” (oak) to be made like the bronze one, and the stone was to be put on a platform

¹ Hector Boece, *Scotland’s History*, 1533.

² See *Archæological Journal*, vol. xiii ; also Neale and Brayley.

underneath the seat of the chair. It is this very same one that we see to-day. Walter of Durham, who painted Eleanor's tomb,¹ was ordered to paint the Coronation Chair, and "to carve and gild the two leopards in wood." The painting included a king in royal robes, and a handsome design of birds and leaves. Faint traces of his handiwork can still be seen. The beautiful chair, now enclosing its precious treasure, was placed in S. Edward's Chapel, where it has ever since been kept. Consequently it has been called "S. Edward's Chair." The poor Scots were very miserable indeed at losing their stone, and tried so hard to get it back again to Scone. As a matter of fact King Edward III (grandson of Edward I) did order it to be returned with the Scottish regalia. The latter were sent back, but the historian Aycliffe tells us of the stone "the people of London would by no means allow it to depart from themselves." Thus the king's orders were disobeyed, and the Stone of Destiny remained in S. Edward's Chapel.

It is true that the Coronation Chair is now very old and worn, but it is its grand old age that makes us love it, especially if we are sensible and love history. Just try and think of all the grand scenes in which it has figured, not only in Westminster Abbey, but in Scone, in Dunstaffnage, and in Iona, when the wild and splendid Scots were crowned on it! Yes, on that chair and the stone every one of our English kings and queens have been crowned, since the coronation of Edward II on February 25, 1308, and every time the dear old

¹ See chap. viii, p. 73.

Abbey walls have resounded with the shouts of "God save the King."

Only once in nearly seven hundred years have the Coronation Chair and the stone been taken out of the Abbey. That was when Oliver Cromwell was installed as Lord Protector in Westminster Hall. It was like Cromwell's character thus to cast aside all reverence for past history and misuse a sacred and precious thing.

A cloth of gold and ermine is thrown over the chair when used for coronations, and of course it is placed in front of the high altar. It has not very far to go, even when used.

A very naughty Westminster College boy made a bet that he would sleep one night in the Abbey. To show he had done so, he had the audacity to carve : "P. Abbott slept in this chair, July 4-5, 1800." Other vulgar people have defaced the Coronation Chair by scratching their initials on it. One can only pity such people for having so little taste.

Well, I hope you have found out, since reading these last three chapters, how Edward I showed his love for the Abbey of S. Peter at Westminster and for its founder, S. Edward ?

I forgot to tell you that Edward I gave, as a trophy of his conquest of Wales, the golden coronet of Prince Llewelyn, which his little son Alphonso hung up on the Confessor's shrine shortly before he died.

Do you not long to be able to thank the great warrior king, Edward I, for bringing the Stone of Destiny to Westminster Abbey, and thus starting the custom of using it as the Coronation Chair of all our British monarchs who have followed him ?

KING EDWARD III AND QUEEN PHILIPPA
OF HAINAULT

The Tomb of King Edward III

From S. Edmund's Chapel

This picture may be well called "Edward III's Corner." Edward III's tomb has the beautifully-carved canopy over it.

Beyond (to the right) is the tomb of his wife, Queen Philippa of Hainault, in which King Edward III is also buried by her dying wish.

Near his parents, under the floor, is the grave of their youngest son Thomas, Duke of Gloucester.

In the forefront of the picture is the tomb of his wife, the Duchess of Gloucester.

To the right, in a little altar-tomb, are buried William of Windsor, and Blanche de la Tour, children of Edward III.

Next to them is the fine tomb of John of Eltham, younger brother to Edward III.

Edward III, born in 1312, was the eldest son of Edward II and of Queen Isabella of France.

Became king in 1327, died at Sheen, 1377, after fifty years' reign.

He married Philippa of Hainault in 1328.

Their eldest son, born in 1330, was always known as the "Black Prince."

Queen Isabella was imprisoned and Roger Mortimer beheaded in 1330.

The Hundred Years' War with France began in 1337.

Great naval victory at Slugs, 1340.

The Order of the Garter of S. George founded May 23, 1343.

Victory of Crecy, August 26, 1346.

Death of the Black Prince, 1376.

Jean Froissart, Geoffrey Chaucer, William Langland, and John Wyclif lived during this reign.

Abbot Litlington built the Jerusalem Chamber, south-west cloisters, and many of the monastic offices, between 1362 and 1386.



X. THE TOMB OF KING EDWARD III. (From S. Edmund's Chapel.)

CHAPTER X

King Edward III and Queen Philippa of Hainault

WHEN we look at this picture we may well call it Edward III's Corner, for on the right-hand side is a tiny altar-tomb in which two of his little children lie. Next to it is that of John of Eltham, who was Edward III's brave young brother. Beyond (on the right) we can see the monument of the king himself, and further on we can just distinguish the tomb of his wife, the good Queen Philippa, in which he, too, is buried. Their youngest son, Thomas of Woodstock, afterwards Duke of Gloucester, lies buried under the floor in S. Edward's Chapel, by his royal parents, though the brass has now gone which marked his grave. In Dart's history of S. Peter's, Westminster (1723), there is a very good engraving of this brass. His wife, Eleanor de Bohun, Duchess of Gloucester, lies in the low tomb in the front of our picture. The brass is a very good one, and gives her portrait in widow's dress, under an elaborate canopy. So King Edward III, his wife, his three children, his brother, and his daughter-in-law are all laid to rest in this little corner of Westminster Abbey.

Edward III was the eldest son of Edward II and of Isabella (daughter of Philip IV, King of France), who, when she married, was so beautiful that she was called "the Fair." Alas! she was far from being a good woman, and has been called "the most odious of all queens." Edward III was grandson to the great King Edward I.

Through the wickedness of Queen Isabella and of Roger Mortimer, the weak King Edward II was forced to resign the crown, and was deposed in 1327 by an Act of Parliament and imprisoned in Kenilworth Castle. The Parliament sent to his little son, Edward, to be crowned king, but I am glad to say the lad would not hear of becoming king until he had his father's full consent.

When the commissioners arrived, the king was led in to meet them in a black gown, and the object of their coming having been explained, he wept and said, "It grieves me much that I have deserved so little of my people, and I humbly beg pardon of all present; but since it cannot be otherwise, I thank you for choosing my eldest son to succeed me."¹ The commissioners went back to London with this message, which was received with great rejoicings.

On Sunday, January 29, 1327, Edward III, then aged fifteen, was crowned in Westminster Abbey. The long iron sword and shield,² which are kept by the Coronation Chair were then carried for the first time before the boy-king. The young king was in a

¹ W. Warburton, *Life of Edward III.*

² In 1723 the sword and shield were kept at the head of the tomb to Edward III.

very difficult position. For nearly four years his mother, Queen Isabella, with her wicked friend, Roger Mortimer, held the reins of government. His father had undone nearly all the good work of Edward I. The quarrels with Scotland and with France were still smouldering; there was a chronic rebellion in Ireland. In England the king found a thinned and half-starved population, and naturally much discontent.

The poor deposed king, Edward II, was brutally murdered in Berkeley Castle in the following August of 1327.

Robert Bruce, that wonderfully brave King of Scotland, though very ill, was determined to be rid of England's authority, and saw that the time had now come when he could easily fulfil his wish. He sent an army into England, and laid waste all the northern counties. Edward III collected his soldiers, and though so young he commanded them himself, marching up to the North. In vain did the English try to drive the Scots out, or to meet them in battle. At last, Roger Mortimer, seeing how worn out and disheartened the soldiers were, agreed to sign a treaty, which consented to Scotland being quite independent of England.

About that time, at York Minster, Edward III was married to a very young Flemish Princess, Philippa, a daughter of the reigning Count of Hainault. A year before they had become great friends, whilst Edward was staying with his mother at the Court of Valenciennes. The royal couple went to live at Woodstock, and as the country was so poor, the young queen's coronation did not take place in West-

minster Abbey until 1330. In that same year a son was born to them. He was wonderfully beautiful and strong, and the English were justly proud of their little Prince of Wales, who was always afterwards known as the Black Prince, because of the black mail armour he wore. Very soon after this son's birth, the king found out the wicked doings of his mother and Roger Mortimer, and he determined to stop them, and to rule his country alone. Edward took Mortimer prisoner, and had him beheaded in the Tower of London. He had his mother, Queen Isabella, shut up in Castle Rising, in Norfolk, for the rest of her life, but treated her with much courtesy, and never allowed any one to say unkind things about her.

The king's grandmother, Queen Eleanor, of Castile, had introduced the Spanish sheep, with their long and thick woolly coats, into England. These sheep were such a success in the eastern counties that their wool was taken to Flanders and Hainault to be spun into cloth by the clever and industrious Flemish. Consequently, those provinces had become rich by their woollen manufacturies. Queen Philippa was very business-like, and had noticed that her countrymen were made rich through the English sheep. So she brought over a clever Flemish spinner and his family, and started a spinning mill at Norwich. Very soon these mills became famous, and the citizens of Norwich became rich, and to this day they remember the good Queen Philippa who brought such prosperity to their town. The queen also started the working of the coal mines in Tynedale, which are still famous.

It was not very long before the warrior king was once again in Scotland, and there he waged a fierce war. Philippa followed him, and was very nearly made prisoner in the Castle of Bamborough. After terrible bloodshed, Edward succeeded in winning back the town of Berwick-on-Tweed.

Then his attention was drawn to France, which was without a king. Edward thought this a good opportunity to assert his right to the French kingdom, being the direct heir through his mother. But the French were subject to a law, called the Salic law, which does not admit such claims when based on descent through a woman. The queen's father, a very powerful and rich prince, and the Duke of Aquitaine, agreed with Edward III, and wished him to be King of France, but all the twelve peers of France chose Philip of Valois, and made him their king. Thus a new war began, which lasted for a hundred years, and is called "the Hundred Years' War."

For three or four years the English royal couple lived in the Low Countries, as Belgium and Holland were called, trying to raise an army. Whilst at Ghent the queen had another little son, who was called John of Gaunt. He became very famous, and so did his birthday, June 21, 1340; for on that day, at Sluys, Edward III won the first naval battle fought by Englishmen since the days of Alfred the Great, and practically ever afterwards England has been the ruler of the seas.

Two or three years of peace followed the great victory. During that time, the royal family lived

mostly at Windsor. Then, and there, it was that King Edward III founded the Order of the Garter of S. George, a badge of great honour, which is seldom conferred, and is much coveted. This is its history. Edward III loved the stories of King Arthur and his Knights of the Round Table. He was anxious to teach their courteous ways and chivalry to his Court. One day there was a splendid ball at Windsor Castle, and the king seeing something on the floor, picked it up, and found it to be a lady's garter. A gentleman of the Court, standing by, very rudely laughed, but Edward turned round and said to him, "*Honi soit qui mal y pense* [which is old French, then always spoken at Court, and means 'Evil be to him who evil thinks']; soon you shall see this garter set so high, that you will think it an honour to wear it." The king was true to his word. He founded a new Order as a reward for valour, in the shape of a gold band, with *Honi soit qui mal y pense* embroidered on it, in jewels. The first chapter of the Order was held on S. George's Day (now our Empire Day), May 23, 1343, at Windsor Castle. Ladies were admitted, and the first to receive the honour was Queen Philippa. The Order is worn round the left arm by ladies, round the left knee by the knights. When you next hear of our King conferring the Order of the Garter, do remember how it was founded.

War began again in France, and the king and his eldest son (now sixteen), were soon off, leaving Dover on June 24, 1346. The queen was made Regent of England. Two months later the celebrated battle of Crecy was won by the English. It was a terrible battle, and

the English killed 3,000 of the enemy, besides wounding many hundreds, Philip IV being amongst them. Where the fight had been the fiercest the brave and blind old King of Bohemia was found lying dead, with his faithful knights lying round him. The Black Prince was so struck by the courage of this brave and aged king, that he took the shield from his lifeless hand, on which was the crest, and used it as his own. Every Prince of Wales has since used that Bohemian king's crest—the three white ostrich feathers, with the motto "*Ich Dien.*" Some English people, who are ignorant, dislike our prince having a German motto, but it is a splendid one, for it means "I serve."

When the battle of Crecy was over (do not forget the date—August 26, 1346), King Edward III came down from the windmill from which he had watched the fight. He was a proud father, for the success and victory were due to his son's bravery and skill, and he wished it to be so. All day long he had watched with keenest anxiety, his helmet and sword lying near him, ready for instant use if his boy were in danger. Now, without their aid, he kissed his brave son, giving him all the praise. "Dear son," the king said, "God give you strength to go on as you have begun. Bravely and nobly have you fought, and you are worthy to be a king. The honour of the day is yours." The young prince bowed low his knee to his father, saying, "I do not deserve any praise. I have only done my duty."

The battle of Crecy is also famous in that gunpowder was there used for the first time by the English. It

had been discovered some years before by a monk called Roger Bacon. The cannons were small, and so were the cannon balls, and they were not very effective, judging by the chronicler's description: "A small ditch protected the English front, and behind it the bowmen were drawn up 'in the form of a harrow,' with small bombards (cannons) between them 'which, with fire, threw little iron balls to frighten the horses.'"¹ I fear our terrible quick-firing guns do more than that in these days!

Two years later a great scourge swept all over Europe, and ended in England, killing many thousands of people. This was called "the black death," or "plague." Whole villages were emptied, and labour became very scarce. But this improved the condition of the surviving villagers and country folk, and put an end to "serfdom."

When we look at the tombs of Queen Philippa and Edward III we should be reminded of four great men who lived during his reign.

(1) *Froissart*, the early French historian, whose chronicles are so celebrated. He held a post for many years in Queen Philippa's household.

(2) *Geoffrey Chaucer*, the first great English poet, who spent many years at the Court of Edward III. As he is also buried in the Abbey we shall read of him in Chapter XV.

(3) *William Langland*, who wrote the first story, an allegory, in English, to awaken people's souls. It is called *Piers the Plowman*.

¹ J. R. Green.

(4) *John Wyclif*, who was the first to translate the Bible into English. He was also a great and much-needed reformer of the Church in England, which was at that time in a very sad condition.

Edward III reigned for fifty years. He was a great king, and many reforms and improvements began under his long reign. The most important change was that the English language began to be recognized as a separate tongue, and we find that Chaucer, Langland, and Wyclif used it. During the reign of Edward's grandson, Richard II, it became the national speech, and was taught in the schools. Latin and French had, till then, always been used by the Church, the State, and the Court.

Queen Philippa died at Windsor Castle on August 14, 1369. The king and her youngest son, Thomas of Woodstock, were with her up to the last. The queen begged her husband to take great care of her dear boy, and also made him promise that she should be buried in Westminster Abbey, and that when his turn came he, too, should be laid by her side. The promises were kept, as we can see. Philippa's tomb is very interesting, because the figure on it is evidently a portrait of the good and faithful queen. It is of Flemish design. The Chantry of Henry V has sadly spoilt and hidden the beauty of the tomb, and one longs to be able to see those "thirty sweetly carved niches, wherein have been placed as many little images." The latter represented thirty famous relatives of the queen. Alas! they have all long disappeared, except the remains of two, which are now protected by a grille.

Edward III became very feeble both in mind and body during the last eight years of his reign. His dear son, the Black Prince, died after a long illness in 1376. A year later, in 1377, the king died at his palace of Sheen (now Richmond). His end was particularly sad, for every one left him. In an old guide to the Abbey, published in 1772, there is this quaint description of the king's death:—"It is recorded, indeed, that a friar, coming into the room at that instant, and moved at so melancholy an object, advanced to his bed side, and, presenting a crucifix, bid him crave pardon for his sins, which the king perceived . . . the tears flowing from his eyes apace; he was once heard to pronounce the word 'JESUS,' and so expired, June 21, 1377, aged sixty-four."¹ So ended a great reign. I only wish I had time to tell you more about it.

Though the king had been deserted on his death-bed, his funeral was the occasion of great mourning. The royal coffin was carried by his four sons, and it was buried in the same grave as his queen's, to fulfil her dying wish. The altar-tomb, with his effigy in brass-gilt, was erected by his successor and grandson, Richard II. There have been twelve little brass figures, representing his children, but only six of these remain, which can be plainly seen from the north ambulatory, and appear in our picture—the figure on the furthest left is that of the Black Prince.

There were five Abbots of Westminster during Edward III's reign, two of whom became famous. Abbot Langham was made Archbishop of Canterbury.

¹ Also Dart quotes it.

His tomb is in S. Benedict's Chapel. You will see it at page 199. Abbot Litlington, who built the Abbot's House, Jerusalem Chamber, the south and west cloisters, and the kitchen. He was also buried in the Abbey, but the following inscription, near S. Faith's Chapel, is the only record of his grave :—"Near this spot, in the ancient Chapel of S. Blaize, are interred Nicholas Litlington, Abbot of Westminster, 1386," etc.

I think you will enjoy these four quaint verses, which were once on a tablet near Queen Philippa's tomb :—

"Fair Philip, William Henald's child,
And youngest daughter dear,
Of roseat hue, and beauty bright,
In tomb is hilled here.

Edward the Third, through Mother's will,
And nobles' good consent,
Took her to wife and joyfully
With her his time he spent.

His brother John, a martial man,
And eke a valiant knight,
Did link this woman to this king
In bonds of marriage rite.

This match and marriage thus in blood,
Did bind the Flemish sure
To Englishmen, by which they did
The Frenchmen's wrack procure."

KING RICHARD II AND ANNE OF
BOHEMIA

The Tomb of King Richard II

Richard II, son of Edward the Black Prince.

Born, 1366. Became king, 1377.

The Order of the Knights of the Bath, and the pageant through London on the day before a coronation, were begun by Richard II in July, 1377.

Abbot Litlington drew up the Order of Service for a Coronation, now known as the Liber Regalis, 1377.

Richard subdued Wat Tyler's rebellion, 1381.

Richard married Anne of Bohemia, daughter of the Emperor Charles IV of Germany and King of Bohemia.

Richard governed alone, 1389.

Queen Anne died at Sheen of the plague, 1394, and was buried with great pomp in Westminster Abbey.

In 1399 the king was deposed by his cousin, Henry Bolingbroke, and murdered (probably) at Pontefract Castle.

In 1413 Henry V had Richard's body interred in Queen Anne's tomb.

King Richard II built the north porch of the Abbey, which was completely "restored" in the eighteenth and in the nineteenth centuries.



XI. THE TOMB OF KING RICHARD II.

CHAPTER XI

King Richard II and Anne of Bohemia

WE now come to the last royal tomb in the Chapel of S. Edward. It is a pathetic one, as you will see after reading this chapter. Please look at those two figures—Richard II and Anne of Bohemia. Their hands have been clasped in each other's, according to Richard's orders, but the arms of the king have been destroyed—possibly in Cromwell's time.

Richard II was the only surviving child of Edward the Black Prince and of Joanna. He was born at Bordeaux in 1366, and spent his first few years in the sunny South of France. I want you to realize that Richard II was a grandson of Edward III, and that his mother's grandfather was Edward I.¹

Richard was only a boy of eleven when, three weeks after Edward III's funeral, the Parliament arranged for his coronation in Westminster Abbey. His coronation was the most costly and the most magnificent that the Abbey of S. Peter had yet seen. Litlington was the abbot, and he wrote a full and interesting account of this grand coronation ; he also drew up the

¹ Joanna, the "fair maid of Kent," was the only child of Edmund, Earl of Kent, who was the youngest son of Edward I by Marguerite of France.

Order of Service for a Coronation, which is known as the *Liber Regalis*, and which has since then always been held by the abbots and deans of the Abbey. It has been a most useful guide to many a later coronation service. It was referred to for the coronation of His Majesty King Edward VII.

A week before his coronation, which took place on July 16, 1377, the boy-king stayed with his mother, the Princess of Wales, at the Tower of London. Richard II started two important institutions, which you must remember.

On his coronation the king was attended by a band of young knights "created for the occasion, who, after being duly washed, assumed their knightly dresses." This was the beginning of the Order of Merit called the Knighthood of the Bath, which Henry IV definitely established at his coronation in 1399. In those days the ceremony when any one was admitted to the Order was very quaint, yet solemn and imposing. The knight was taken to a room where a bath had already been prepared (then there were no bath-rooms), and there he was washed, after which he dressed, and, wearing a hermit's cloak of russet (brown) cloth, he went to the nearest church and prayed before the altar until almost daybreak, when he returned and rested. In the morning he put on very costly and handsome clothes, and, taking his horse, went to the hall, where the king received him in state, and giving him a sword and spurs, dubbed him Knight of the Bath. Until the reign of Charles II such knights were created before every coronation, and afterward escorted the king on his royal procession.

The second custom was a grand pageant or procession from the Tower of London to the Palace of Westminster the day before a coronation. Richard II made his royal way through London by La Chepe (which street we now call Cheapside), Fleet Street, and the Strand. He was dressed all in white, and one can imagine the gay scene, with the courtiers, nobles, and esquires, not forgetting the beautifully-dressed Knights of the Bath, besides a multitude of citizens and soldiers, with trumpets and other instruments of music, following their handsome boy-king.

On the following day Richard rose up very early, and "bathed himself," and was clothed "in most clean garments," so the old chronicle tells us. He attended the celebration of Mass in the private chapel of the palace. The scene that morning must have been very impressive. From Westminster Hall, the king dressed in the fairest garments and with buskins only on his feet, walked on a scarlet cloth, in solemn procession, with fully-robed clergy and nobles, to the Abbey. A pale blue silk canopy was held over the youthful royal head by the Barons of the Cinque Ports. Inside, the Abbey was crowded, and lighted up with thousands of candles. As the king lay prostrate before the high altar, Simon, Archbishop of Canterbury, anointed him with the holy oil. He then presented him to the people, declaring him their king, amidst a roar of cheering and enthusiasm, for every one was delighted with the dignity and the beauty of their boy-king, whose father's (the Black Prince's) chivalry and brave deeds were still fresh in their memories. But the long service and

the heavy crown were too tiring, and the poor lad, who had not broken his fast, fainted away, and was carried out on the shoulders of knights to his palace. Then followed a sumptuous banquet, after which the whole Court sought rest and sleep.

Like his grandfather, Edward III, Richard II was too young to rule, and the power of government was chiefly in his uncle's hands. That uncle was John of Gaunt, Duke of Lancaster. Do not forget this. This powerful duke was hated by the English, and we shall soon see the reason. The war in France was still going on, and consequently England became poorer and poorer, so that more and more taxes had to be raised to pay its expenses. The poll-tax was started, which made every one over fifteen pay 18s. a year, a large sum in those days for a working man to pay, especially if he had a big family. At last, the poor villagers could stand this no longer, and they rose up in rebellion, and determined not to pay it. The government sent out rude and disagreeable men to collect this tax in all the villages. In Kent one of these collectors was killed for his brutality, by a man called Wat or Walter. As he tiled the houses he had been surnamed "the tyler," and so became known as Wat Tyler. Hearing that he had courage enough to kill a tax-gatherer, men flocked round Wat, and very soon 100,000 men, armed with sticks and old weapons, were marching into London, under the command of Wat Tyler, Jack Straw, and a priest called John Ball (who was the first priest in England to preach Socialism). Their one and only idea was to see the king (now aged fifteen), and to beg him to help them by

taking off this heavy and unfair tax. They were quite sure that their young king would help them, and they made every one whom they met swear to accept and obey Richard II, but never to acknowledge for one instant John of Gaunt. This huge army camped on Blackheath, and sent a messenger to the king, saying, "You need not fear, we will do you no harm. We have always respected you, and will respect you as our king. But we have many things to say to you, which you ought to hear."

King Richard sent them back a message, which was received with joy, for it was : "Tell them that to-morrow I will meet their leaders by the river." The men slept out on the heath as best they could, having no tents and very little food, and on the following day marched to the river Thames by the Tower of London. The king rowed from the Tower, but when he saw such a huge crowd his advisers bade him stay and talk to the men from the boat. The men were furious because the king would not land, and they shouted and made such a noise that Richard in vain tried to make himself heard. At last the king rowed back, and the people were angrier than ever, and from being very quiet and orderly, they broke into all the shops, and houses, and churches, spoiling everything. Food was the only thing they stole. They burnt down Savoy House, the beautiful palace which belonged to John of Gaunt, and they threw valuable pictures and works of art out into the river, just by way of showing their hatred to him. This huge mob then turned and went back to the Tower, determined to make Richard see them. The king again sent a message to say

they were to go to a large open space, called Mile End, and he would meet them there.

The men became more contented, and most of them went off to Mile End, but some stayed by the Tower, and when the gates were opened in the morning they rushed in and killed many of the courtiers. The king kept his word, and rode out to Mile End. "My good people, what do you want? I am your king," said the brave boy. The answer quickly came, "We want you to make us free for ever, both ourselves and our children. We will not be slaves any longer."

Richard answered them, "You have your wish, now go home quietly. Leave behind you one or two men from each village. To them I will give letters signed and sealed with my seal, promising what you ask." The men shouted with delight, and quietly dispersed.

The king's secretaries sat up all night writing these letters, which were given as Richard had said. Wat Tyler never went to Mile End, and when he heard what the king had done he was not satisfied. The next day he met the king at Smithfield, and told his men that when he gave the signal, they were to surround the king and slay his followers. The king spoke kindly to Wat Tyler, though the latter was so angry that he could not be civil to Richard, and Wat, finding it impossible to quarrel with him, began to use hot words to a gentleman standing by. This roused the king's temper, who ordered the Lord Mayor of London to take Wat prisoner. The Mayor struck Wat Tyler a heavy blow on the head with his sword, which felled him to the ground.

The king's friends closed round and very soon Wat was dead. The men saw all this, and cried out, "They have killed our captain, let us slay them all!" Then Richard II acted in the best and bravest way, by riding out to the men and telling them that he would be their leader; and thus marched them into the country. It is true that the men returned, but their three leaders were killed, and the promises were not fulfilled. The rebellion, however, did good, and was the cause of stopping that slavery under which the poor country labourers had suffered, and as the years went on England was proud to have all her subjects free working men.

On January 14th, 1382, Richard II married Anne, the daughter of the Emperor Charles IV of Germany and King of Bohemia; she was also sister to Wenceslaus, whom we know by the Christmas carol. They were married in S. Stephen's, the private chapel of the Palace of Westminster. There is a pretty story, which I must tell you, about Queen Anne's coronation in Westminster Abbey. It was the custom to call out a list of pardoned prisoners, and also a list of those who were to be executed. When the young queen heard this last sad number of names, she threw herself down on her knees before the king, and pleaded so pitifully for their pardon that Richard, much touched, granted her request. The people never forgot her kindly thought, and called her "good Queen Anne."

It was the queen who brought to England the Bohemian fashion of those large horned caps for ladies. And she also taught us how to use that very necessary little article—a *pin*, and how to ride on *side-saddles*.

Richard II, like his ancestors, had a great veneration for Westminster's Saint, Edward. He bore the arms of the Confessor (a Maltese cross, with four birds round it), and I am sorry to say he went so far as to swear by the name of S. Edward—not quite one's idea of veneration.

On the Feast of S. Edward, Richard and Anne attended the services in the Abbey, dressed in the royal robes and wearing their crowns. It is very likely that because of this the Abbey has always possessed the portrait of Richard II in his full king's robes. (See p. 129.)

In the year 1387, when Richard was twenty-one, he felt old and wise enough to reign alone, without the help of his uncles. As he sat at a great Council, he turned to his uncle, the Duke of Gloucester (you remember that he was Thomas, Edward III's youngest son, who lies buried beside him—see Chap. X, p. 85), and said, "How old do you think I am?" The Duke replied, "You are in your twenty-second year." "Then," Richard answered, "I am surely old enough to manage my own concerns. I have been longer under the control of guardians than any ward in my dominions. I thank you, my lord, for your past services, but I require them no longer."

The king now ruled alone. He made peace with France, and reduced the taxes. For a few years he ruled wisely and well, but he allowed his temper and self-will to master him, and thus he was led to do many wrong and foolish acts. The wisdom of his good queen helped matters considerably, and his sad downfall did not really begin until after her sudden death.

Dr. Maydston, a private chaplain to Queen Anne, wrote an account of a scene which he himself saw. It bears the date August 29, 1393. I will tell it you in my words so as to shorten it. The king had been strongly urged by his queen to retrieve (or get back) his popularity by making a royal progress through London. In this way she cleverly planned to plead for the restoration of the ancient charters which Richard had destroyed, and had thereby greatly angered the people. Accordingly, the royal couple started from Sheen Palace, each at the head of a long procession, in which every one was either riding or driving. The queen rode on her beautiful palfrey, and her ladies-in-waiting brought up the rear, seated in gaily-painted "charettes." When the procession reached Southwark the queen put on her crown, ablaze with jewels, and the people were so delighted that they rushed madly along to see her. Happily she passed safely over the bridge, but the charette with the ladies-in-waiting was overturned, and the poor ladies' heads were only saved by their long-horned caps. At Cheapside, "angels" (boys dressed up as such) were perched on pillars, and as the king and queen passed by, they flew (?) down, and gave to each a gold circlet, and offered them wine out of golden cups. The royal pair drank out of them, saying, "Peace to the city." The Lord Mayor Venner then gave the queen a beautiful white pony in the name of the city. At the Temple, two golden tablets, with pictures from the life of S. Anne, were given to Queen Anne, and here the Mayor reminded her of her promise. She only answered, "Leave all to me." Arriving at Westminster

Hall, she found the king on his throne, so, kneeling before him with hands uplifted as if in prayer, Richard tenderly asked her : "What would Anna ? Declare your wish, and it is granted." The queen replied, "Sweet king, my spouse, my light, my love, without whose life mine would be but death, be pleased to govern your citizens as gracious lord ! Consider to-day what worship, what honour, what splendid public duty have they paid ! Far from thy memory, my king, be their offences. For them I supplicate thus lowly on the ground, that it would please thee to restore to these penitent plebeians their ancient charters and liberties." "Ascend, Anna, and sit by me, while I speak a few words to my people," said the king, and, helping the good queen up to his throne, he spoke to his citizens and to the Lord Mayor : "I restore you my royal favour as in the olden time, for I duly prize the presents you have made, and the queen's intercession. Take back the key and sword, and henceforth keep my peace in the city." Thus did Queen Anne fulfil her promise !

It was four years after this that she died of the plague at Sheen Palace. Her poor husband was mad with grief, and, again showing his uncontrollable feelings, he had the palace destroyed because she died there. Queen Anne's funeral was on the most magnificent scale. Froissart tells us that "the illumination was so great on the day of the ceremony that nothing was ever seen like to it before, not at the burial of good Queen Philippa or any other." The king ordered that tomb to be made which you see to-day. It is very beautiful, and cost £10,000. He also wrote these very touching

lines round the tomb, which are translated from the Latin :—

“ Under this stone lies Anne, here entombed,
Wedded in this world's life to the second Richard,
To CHRIST were her meek virtues devoted,
His poor she freely fed from her treasures.
Strife she healed, and feuds she appeased,
Beauteous her form, her face surpassing fair,
Only July's seventh day, thirteen hundred, ninety-four,
All comfort was bereft, for through irremediable sickness,
She passed away into eternal joys.”

King Richard was dethroned by his cousin, Henry Bolingbroke (son to John of Gaunt), whom he had created Duke of Hereford, and, it is thought, was murdered in Pontefract Castle, Yorkshire, in February, 1399. His body was embalmed, and brought in state to the Tower of London, to be exposed to public view for three days. It was then taken to King's Langley and there buried in the Friars' Church. But Richard's wish to be buried with his beloved wife was granted at last. Fourteen years afterwards (1413), Henry V had the good feeling to command that the body of Richard should be brought to Westminster, and “there buried with great solemnity, and provided that four tapers should burn day and night about his grave while the world endureth.” For some years this royal command was obeyed, because Caxton tells us that about the tomb stood four great tapers continually burning.

So the devoted couple still lie together, in spite of their tomb having been sadly neglected in the seventeenth century. Dean Stanley had it all beautifully restored in

1872. When you go to the Abbey try and see if you can trace the king's badge, the white hart (from which so many country inns are named), the sun rising over Crecy, and the eagles and lions of Bohemia. I wonder whether you will notice the broom-seed pods (the Plantagenet badge) which are open, and the seeds gone. The old guide to the Abbey of 1772 quaintly says "that they may be an illustration of the king having once had full possession of sovereignty, it was soon reduced to an empty title." In the same guide-book we find "that the canopy of wood over this tomb is remarkable for a curious painting of the Virgin Mary and our Saviour still visible upon it." I fear we can see very little of it to-day, but one hundred and thirty-five years have since passed by, and they have brought much more smoke and dirt than London had previously known.

Richard II and Anne had no children. The next king was his cousin, Henry IV, the eldest son of John of Gaunt, Duke of Lancaster. Before we say good-bye to the royal couple, we must just note that it was Richard II who started the custom of allowing his favourite friends to be buried in Westminster Abbey. Up to 1395 only members of the English royal family and the abbots and monks of the Abbey were buried there. The first stranger was John of Waltham, Bishop of Salisbury. "Richard II had such an affection for him that, dying in his office, he caused him to be buried (though many muttered thereat) amongst the kings, and next to Edward I at Westminster." He is the only person not of royal birth in the "Chapel of the Kings." Three more friends of Richard were

buried in the Abbey, and from 1395 we find that men and women of note, courtiers, and soldiers and sailors were allowed a last resting-place in the Abbey of S. Peter. Richard II built the north porch of the Abbey, afterwards known as "Solomon's Porch"; it has since been more than once "restored." He also continued some bays of the nave, with the intention of completing it. He left, so Caxton tells us, "certain jewels to the fabric of the nave of S. Peter, Westminster, by us begun."

KING HENRY V AND KATHARINE
OF VALOIS

The Chantry of King Henry V

Henry V, eldest son of Henry IV and Mary de Bohun. Born, at Monmouth, 1388. Became king, 1413. Died, 1422.

Henry V claims the Crown of France in 1414.

Henry V lands at Havre with a large army in 1415.

Takes Harfleur on September 22, 1415.

Wins a splendid victory at Agincourt on October 25, 1415.

Siege of Rouen, 1418.

Treaty of Troyes, 1420, making Henry V Regent of France.

Henry V marries Katharine, daughter of Charles VI of France, at Troyes, in 1420.

Coronation of Queen Katharine, in Westminster Abbey, in 1421.

Henry V's third campaign in France, 1421.

Birth of Henry's only child, Henry VI, at Windsor, December 6, 1421.

Henry V's death at Vincennes, in France, August 31, 1422.

Longest and grandest funeral procession on record to Westminster.

Chantry built according to Henry V's wishes, over his tomb, 1422.

The nave of the Abbey nearly finished through Henry V's generosity.

The tomb of Queen Philippa of Hainault is on the right.

Edward III is also buried within it. See pp. 92-94.



XII. THE CHANTRY OF KING HENRY V.

CHAPTER XII

King Henry V and Katharine of Valois

ON the west side of S. Edward's Chapel is a very beautiful chantry. There rests Henry V, and under the old altar-stone, in the little chapel above, is the tomb of his wife, Katharine of Valois. She married a year after his death, and so became the mother of the famous House of Tudor.

Henry V was the eldest son of Henry IV and Mary de Bohun, his first wife. He was born at Monmouth in 1388. Dart, the historian of 1720, tells us in quaint words "how in his early years he was guilty of many follies and extravagancies, ill becoming his dignity, but upon coming to the crown wore it with the utmost applause." I am glad to say that later historians and those of the present day, say that there is no truth in the stories of his "youthful follies."¹ Henry V certainly had a generous and noble character, which made him beloved by the English nation, over which he reigned for nine years. From the accounts of the old chroniclers we learn that he was a particularly handsome and tall young man, and they also say he was not given to vice or gluttony, and was early distinguished as a soldier and a statesman.

¹ See *Encyclopædia Britannica*.

Henry V was crowned in the Abbey on April 9 1413, "a daye of exceedinge rayne and snowe !" Every one welcomed him as their king, and we can quite understand their delight in acknowledging a man (for Henry V was twenty-five) and not a child, and so feel surer of peace and of better times.

One of the first things which Henry V did after his coronation was to give a sum of £66. 13s. 4d. to Abbot Colchester to go on with the building of the nave of Westminster Abbey. He gave as well many other large gifts of money out of his own purse towards its completion, and for over thirteen years the stately nave grew steadily. This warrior king, like his ancestors, loved the Abbey with all its traditions and history. As we shall see, he made a very special plan for his own resting-place, near the venerated S. Edward, though his father had thought that there was no room left for any more tombs, and ordered his own to be in Canterbury Cathedral.

At this time there was much unrest in England. The Scotch and the Welsh were always fighting, and there was great enmity between the Church and a new religious sect called "the Lollards." This sect was made up of the followers of John Wyclif, and they cried out for reform in the Church. The Act of Parliament for burning heretics (those who differed from the Church's teaching) had been passed by Henry IV, and now his son carried it out with still greater force. It was terribly wicked and wrong to persecute the Lollards in such a cruel way. Henry V was very true to his Church, and saw no reason for

reform ; and in those days the easiest way of being rid of troublesome people was to put an end to their lives. What a blessing it is that we have improved in this respect, and that people are allowed to hold their good or bad opinions without being burnt or beheaded for them !

Henry V thought that it would be a good thing for the nation, and promote peace at home, if their attention was turned to a foreign war. He was very anxious to continue that disputed claim to the French throne, and so he renewed it. The French were in a sad plight—through constant warfare between their different provinces, and also with England. Their king, Charles VI, was mad. His eldest son, the dauphin (which is a title like our Prince of Wales), was naturally anxious, therefore, to avoid another war. He treated Henry's claim as impossible, but offered the English king his beautiful sister Katharine in marriage, the Province of Aquitaine, and a large sum of money.

You must here remember that, after all the terrible wars and victories, only the town of Calais was left to the English. All Normandy and the other provinces had been re-conquered by the French.

The dauphin's offer was scornfully refused. Henry V would either have all or none. He therefore proclaimed war with France. He soon gathered a large army, and, sailing from Southampton, he landed at Havre, and, marching onwards, laid siege to a town called Harfleur. The poor French townspeople bravely held out, but at last were obliged to

give themselves up. By that time the English army was also thinned and worn out by long fighting and sickness. Consequently the king was advised to return to England. This he would not hear of. "One town was not enough to conquer," he said. "To Calais he must march, and perhaps from there he would set sail to Dover." The English army, therefore, went on. Oh, what a long and tiresome march that was! The poor soldiers' clothes were in rags; food was scarce; and there was terrible sickness amongst them. Not more than 10,000 soldiers were left. And amidst all these troubles they heard that a huge army of at least 50,000 were close upon them.

On October 25, 1415, Mass was said at a very early hour of the morning in the English camp. The king and his soldiers fervently prayed that victory might be theirs. When Henry inquired what was the time of day, they told him that it was the hour of Prime. He said, "Now is good time, for all England prayeth for us, and therefore be of good cheer." One of the knights spoke to the king, saying how much he wished that the thousands of idle warriors now in England were with them this day. Henry replied scornfully, "I would not have a single man more. If God gives us the victory it will be plain that we owe it to His grace. If not, the fewer we are, the less loss for England."

The French army and the dauphin behaved very differently. So sure were they of victory that they spent the night in feasting and revelling. The continual rain had made the ploughed ground very heavy.

Over this the French horsemen had to gallop for the first attack. Their horses stuck in it, and soon all was a hopeless confusion in their ranks. The English archers quickly took advantage of such a position. By the end of the day 11,000 Frenchmen lay dead on the ground, many hundreds were taken prisoners, and many hundreds were wounded. Thus did the English gain another complete victory, which has always been famous because it was won by such a small force against such overwhelming numbers, owing to the clever tactics and able generalship of its leader, King Henry V.

When that awful battle was over (I say awful because of the blood that had been shed), Henry met a French herald and asked him which army was victorious. He soon answered, "The English have won." The king then said it was God Who had given them the victory, and, turning round, he asked, "What fortress is that? for it is fitting that the battle should have a name." The herald replied, "That is the Castle of Agincourt, sire." "Then Agincourt shall this battle be called," said Henry, and so it has always been called. After this they all returned home. Henry's great victory endeared him still more to the English people. At Dover they bore their brilliant young king on their shoulders through the huge crowd. London went mad with joy over him, and gave him a right royal welcome.

Westminster Abbey had its share in the rejoicings. When the special messenger brought the good news, the Lord Mayor (who was the famous Dick Whittington) went in state, with the sheriffs and the citizens, to the

shrine of S. Edward, and there solemnly offered their thanks and gifts for such a great victory.

On November 23, 1415, the king ordered that a grand *Te Deum* should be sung in the Abbey, as the glory of the victory of Agincourt belonged to God, and not to him. How true he was! Do you remember his words just before the battle? So the Abbey was again filled with an immense congregation of nobles and knights, and the monks led the singing of that wondrous hymn of praise. Henry would not even allow his golden helmet and shield and sword to be carried before him, "that in cruel bataille were so sore broken with the great strokes he hadde received," but went to the thanksgiving service like an ordinary knight.

Very soon the king was again in France, this time with a much larger and better army. Caen was taken by storm, and after a long siege and much bloodshed Rouen was also in the hands of the English, and in a few weeks the Province of Normandy was again under their rule.

In 1420 a treaty was signed at Troyes which said that Henry V was to reign over France instead of the dauphin, and by marrying Princess Katharine (daughter of King Charles VI) he should be King of France at his father-in-law's death. At the old church of Troyes, on June 2, 1420, Henry V was married to this beautiful young princess. A fortnight later he was obliged to leave her, and resume fighting.

In February, 1421, the royal couple returned to England. The young queen was received "as if she

had been an angel of God.”¹ A few days afterwards the Abbey was the scene of her coronation.

In the summer following Henry again was in France, where war had broken out anew. Whilst he was besieging Maux the king received a very loving letter from his queen telling him the good news of the birth of their son, on December 6th, at Windsor Castle. She begged his permission to join him when strong enough to make the long journey. Henry was very happy over his little son, and readily granted Katharine's request; but it was not until the May of 1422 that the queen and her baby met the king in Paris. It was a sad meeting for the poor wife, for she could see how very seriously ill her brave husband was. In spite of his illness they gave a great state dinner in the Palace of Louvre, both wearing their crowns and royal robes. A remarkable thing about that dinner was the scarcity of food! There was no meat, because the English king was so poor!

Henry marched to Seulis in June, sending his wife and son to the Castle of Vincennes. Soon he became too ill to bear the weight of his armour, and had to be carried on a litter to Vincennes. Just before he died, whilst a priest was repeating the fifty-first Psalm, the king stopped him at the verse: "Build Thou the walls of Jerusalem," and carefully said them after him, adding, "As surely as I expect to die, I intended after I had established peace in France, to go and conquer Jerusalem, if it had been the good pleasure of my Creator to have let me live my due time." Then saying, "Into

¹ Monstrelet.

Thy hands, O LORD," he died. This was on August 31, 1422, at the age of thirty-four.

Henry V had made his will three years after his coronation. In it he gave the most detailed orders as to his burial in Westminster Abbey. Accordingly, his wishes were carried out, though the French desired him to be buried at S. Denys, amongst their kings. His funeral procession from Vincennes to Paris, thence to Calais, and on to Dover, and from Dover to Canterbury, and so by river to London, was the longest and the grandest ever recorded in history. Katharine never left her husband's coffin during its long journey. The coffin was placed on a chariot; an effigy, made of leather, and supposed to be an image of the dead king, lay on a mattress covered with a bright red cloth on the coffin. It was dressed in a purple and ermine robe, with the royal sandals on the feet, and holding a sceptre in one hand, and a ball with the cross in the other. The head was crowned with the king's own crown. Four beautiful black horses drew this chariot, each horse being covered with a handsome cloth, on which the arms of England and of France were embroidered. When London was reached it was dark, but the city was lighted up by a man standing at every door holding a torch.

What a grand sight that funeral procession must have been, as it slowly wended its way from S. Paul's Cathedral (where the coffin rested for the night) to the Abbey of Westminster! Around the chariot were 1,400 lighted candles, borne by men dressed all in white. In front the bishop, priests, and deacons

walked "in their proper habits" (as the old guide says), which meant their handsome vestments; as they walked they chanted psalms to the grand plain-song melodies. The nobles, the Lord Mayor, the citizens "all followed behind in their formalities." Henry V was thus laid "at the feet of S. Edward, in a place set apart for keeping relics." Fancy! the king's three chargers, carrying his shield, sword, and helmet, were led by knights right up the nave to the high altar!—the first and the last time, I should think, that those dear animals were ever allowed inside the Abbey.

The beautiful chantry which we see to-day was begun at once, and built exactly as the king so cleverly arranged. Abbot Harweden saw that all was rightly done. Henry V knew that his tomb would disturb the sacred relics, so he ordered a special chapel, dedicated to the Annunciation, to be built above his tomb. It was to be reached by two stone staircases, one for going up, the other for coming down. These are shut off by small doors, which can now only be opened by special permission. The stone stairs are worn away by the constant pilgrimage of devout people who went to hear the Masses for their beloved king's soul.

The king ordered that for a year "thirty poor persons" should say the *Magnificat* every day, adding in English, "Mother of God, remember thy servant Henry, who puts his whole trust in thee." Curiously enough, the chapel is in the shape of the letter "H"; it extends to Henry VII's Chapel, and so causes an archway where the two ambulatories meet. It is all very

beautifully carved to illustrate the battles and scenes in Henry V's life, and one can distinctly see his coronation on the south side.

The actual tomb is, alas! a sad ruin to-day, for only the oak portion remains of the beautiful effigy which Queen Katharine had made at very great cost. The head was of beaten silver—quite solid, and was a good likeness of the handsome king. The whole figure was covered with silver. "But all that was silver fell a prey to the pilferers of Cromwell's army, who spared nothing that was valuable."¹ (This was in January, 1646.)

On a bar over this chapel are a helmet, a shield, and a sword—very old and very dusty, with long years of London dirt on them. They were what the chargers brought up to the high altar at Henry V's funeral. The shield still bears the traces of the French badge, the fleur-de-lys. It is, of course, much more exciting to gaze at those old objects and imagine them to have been used by the brave king at Agincourt, but modern critics, who seem to me to dislike excitement, ridicule such imaginations. However, no one disputes their being used at the funeral of Henry V.

We cannot enter S. Edward's Chapel without feeling awed, and certainly Henry's beautiful chantry adds to its solemnity. When you are inside the chantry gazing at that headless oak figure, think over the life of this pious and noble king. Unlike the men of his day, Henry V spoke no wild oaths, but used instead the words, "It must be done," or "impossible." I must

¹ The old guide to the Abbey of 1772.

also tell you how the king meant to destroy the vineyards of France, if he had conquered, hoping it would be a means of putting down the curse of drunkenness.

There is still one more thing to notice in the Chapel of S. Edward before we take our leave. It is the stone screen, which was erected by the next king, Henry VI (son to Henry V). It divides the high altar from S. Edward's Chapel. Along the top there is a quaintly-carved frieze of well-known scenes in S. Edward's life. Henry VI held that saint in the same veneration as did his father, and called his eldest son after him. That son became Edward IV. The screen was once most exquisitely beautiful. Figures of saints were in the niches, and all was coloured with crimson, blue and gold. When one thinks of all these tombs, glittering and sparkling with gold, jewels and glass mosaic, does it not make one long to have seen them in the fifteenth century, when all was in perfect condition?

We have not said anything about poor Queen Katharine's tomb. A year after Henry's death she married Owen Tudor, one of the gentlemen at Court. They had three sons. Henry VI made his eldest step-brother, Edmund, the Earl of Richmond. Edmund married Margaret Beaufort, and they became the parents of Henry VII, the first *Tudor* King. Henry VII was a Tudor, from his grandfather, Owen Tudor!

Katharine died in 1437, and was buried in a stately tomb in S. Katharine's Chapel, which was then the Lady Chapel of Westminster Abbey. When her grandson, Henry VII, pulled that chapel down to make room

for his very beautiful one, the poor queen's tomb was destroyed. The coffin was decayed, so her embalmed body was placed in a wooden chest by the side of Henry V's tomb. There it remained for three centuries, terribly neglected and ill-used. In 1776 it was placed in the Percy vault in S. Nicholas' Chapel. In 1878 that vault was opened for Lord Henry Percy's funeral, and Dean Stanley, finding the queen's coffin there, had it removed and placed under the marble altar-slab in the Chapel of the Annunciation. So at last that poor queen's remains rest in peace.

Now I have come to the end of our first visit to Westminster Abbey, or Part I of this little history. It has been a long one, but I do hope that by now all these kings and queens are very real people to you, and that you no longer think, "History is *so* dull." I also hope you long to know a great deal more!

Part II

THE SANCTUARY

The High Altar

This reredos and altar were erected between 1867 and 1873. They were designed by Sir Gilbert Scott.

The four large figures represent :—

On the right (or south), David, the king of poets, looking towards Poets' Corner.

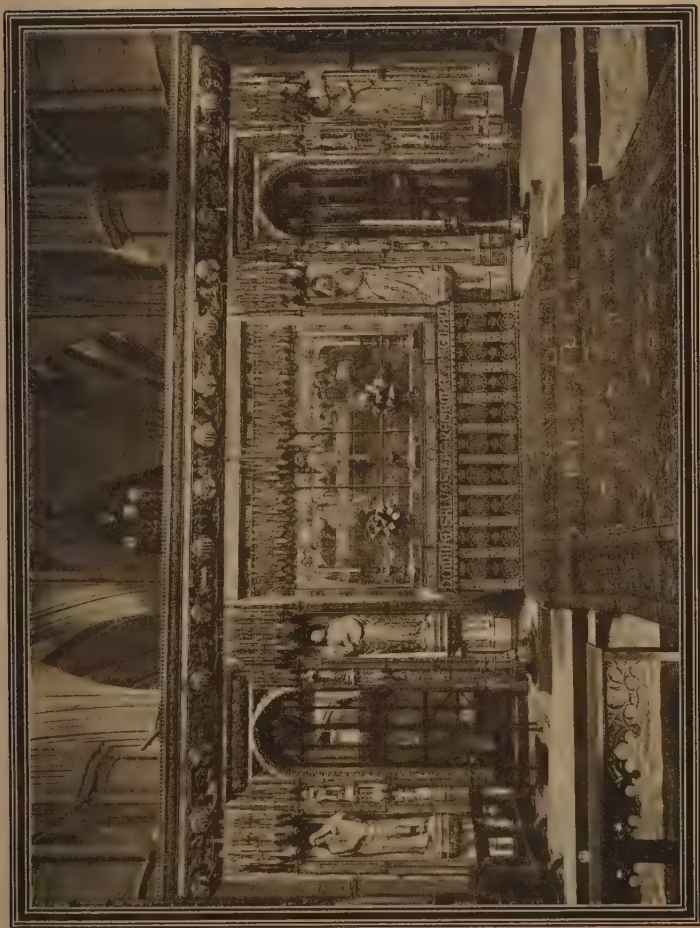
Next, by the altar (south) S. Paul, the great teacher and preacher.

On the north side of the altar, S. Peter, the Abbey's patron saint.

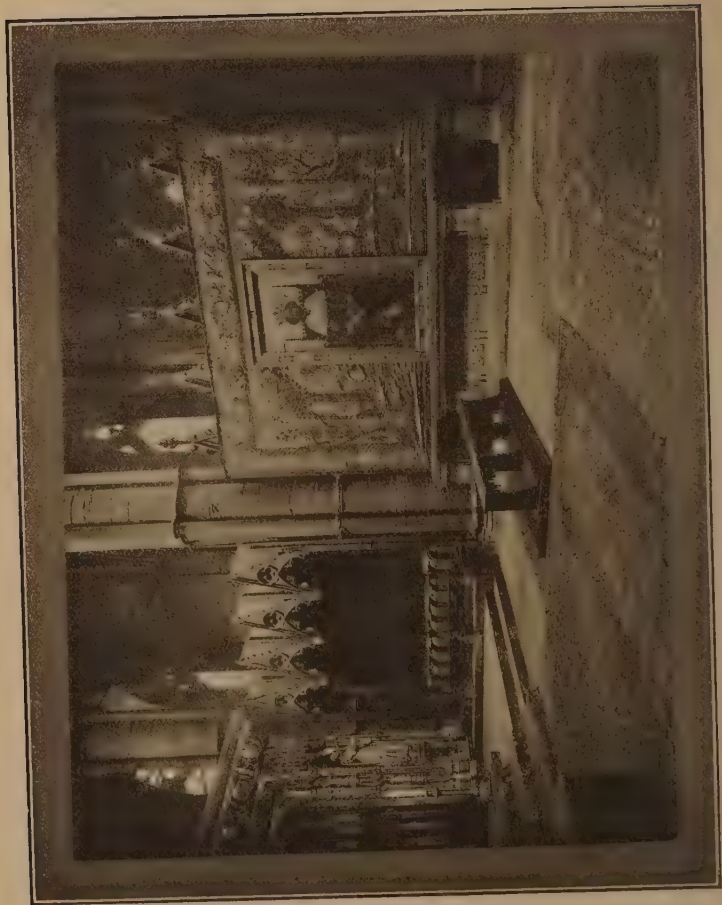
On the furthest (north) side, Moses, the lawgiver, looking towards the Statesmen's Aisle.

The mosaic pavement was laid down about 1268, and was brought from Rome by Abbot de Ware. It is the most beautiful of its kind in the world, and is said to represent the ancient prophecy that the world will last for 19,683 years !

Abbots de Ware (died 1283), de Wenlok (died 1308), de Sudbury (died 1315), and Henley (died 1342), are buried in the sanctuary.



XIII. THE HIGH ALTAR.



XIV. THE SOUTH SIDE OF THE SANCTUARY.

The South Side of the Sanctuary

The sedilia (or the seats of the priests) were erected in 1307, and were covered with gilt and red and blue glass enamel. Faint traces can still be seen of the painted figures, representing Henry III, Edward I, an abbot, and probably Bishop Mellitus.

The portrait is of Richard II, and is the earliest existing painting of an English king.

The Bayeux tapestry was first used as a hanging in the sanctuary and then removed to the college, where it was much damaged by the boys. Dean Stanley had it removed here.

The tomb underneath is that of the Lady Anne of Cleves, the rejected Dutch wife of Henry VIII. She died at Chelsea in 1557. Queen Mary erected this tomb to her stepmother, but it has never been finished.

The three "Sister" Tombs in the Sanctuary

Nearest the altar is that of Edmund Crouchback, first Earl of Lancaster. He was the second son of Henry III and Eleanor of Provence, born in 1245, died in 1296. Called "Crouchback" from wearing the Crusader's cross. Edmund was a great general and served under his brother, Edward I, in the Scotch and also in the French wars. His badge, the red rose, was famous in history.

The next tomb (the centre one) is that of Aymer de Valence, a half-brother to Henry III, and step-uncle to Edmund Crouchback. Also a famous general, and was with King Edward I as he lay dying at Burgh-on-the-Sands. Aymer and Edward II just escaped being taken prisoners at the battle of Bannockburn. He was poisoned whilst at the French Court with Queen Isabella in June, 1324.

The smallest tomb is that of Aveline, the Countess of Lancaster, and first wife to Edmund Crouchback. Her fortune founded the "Lancastrian" House. Aveline was the first bride to be married in the Abbey, in 1269. She died in 1273, and left no children. Notice the exquisite figures of weepers on each of these tombs.



XV. THE THREE "SISTER" TOMBS IN THE SANCTUARY.

To face page 130.

CHAPTER XIII

The Sanctuary

OUR first picture shows us one of the most sacred spots in Westminster Abbey, the high altar. We shall do well to gaze at it and call to mind some of the many historical scenes it has witnessed during the last thirty-five years. The reredos and altar are, of course, modern. They were erected between 1867 and 1873, under the guidance of Sir Gilbert Scott. I want you to notice those four larger figures, which Dean Stanley chose, meaning them to remind all worshippers that in DAVID (the figure with the harp on the right or south side of the altar), we have the king of poets looking towards the Poets' Corner. S. PAUL the Apostle is the next figure. He stands in the act of preaching, as if he were reminding us that CHRIST's Gospel and teaching must always be faithfully taught in the great Abbey. On the other side we see S. PETER, the Patron Saint of Westminster, with "the keys of heaven" in his hand, recalling to us his bold confession that JESUS is "the CHRIST, the SON of the living GOD," a confession that we Christians of to-day must *never* be ashamed of making. There is one more figure, which represents MOSES, the lawgiver, looking down on to the States-

men's Aisle, with the tables of stone in his hands, as if he were saying that God's Ten Commandments must be the foundation of all good government.

In the niches, the four evangelists are represented, S. Matthew, S. Mark, S. Luke, S. John ; below them are the four great prophets ; above, carved on the frieze, are scenes from the life of our Blessed LORD. I think you may be able to distinguish the Baptism of CHRIST, His Crucifixion, His Resurrection from the dead, and the Ascension.

This frieze is worthy of being noticed, for it is such a contrast to the one on the other side, which gives scenes out of S. Edward's life. I have often wondered why our Blessed LORD's life has not been explained in guides, and not only those of earthly kings.

The mosaic picture of the Last Supper at the back of the altar is very beautiful, and is the work of an Italian artist, Salviati. Over it you will see this : "The kingdoms of this world are become the kingdoms of our LORD and of His CHRIST."

I have chosen a picture giving this altar, with the frontal which was used at His Majesty Edward VII's coronation. It is of rich dark red brocade, worked in gold.

Yes ! this beautiful altar saw our late beloved Queen Victoria, seated on the Coronation Chair in front of the sanctuary railings, publicly thanking God for her fifty years' reign over the British Empire. This was on June 21st, 1887, when the Abbey was crowded with all England's greatest and best of children, and when that wonderful and greatest of all queens, surrounded by

loyal and loving subjects from all parts of her empire, was not ashamed of confessing her faith in JESUS CHRIST, and of giving to Him the glory and the praise for her splendid reign. It was a glorious scene, and the first jubilee service ever held in England.

We must not forget our present king's grand coronation on August 9, 1902, when he and our gracious Queen Alexandra were crowned together. The Coronation Chair was placed exactly opposite the high altar, the queen's chair being a little further back. How thankful the people were, too, that their much-loved king had made such a good recovery from his sudden and serious illness. Another cause for rejoicing was the end of the South African War. Then the Abbey of Westminster saw the loyal colonial troops (who had so greatly aided the English Army in that war) holding a farewell service on August 17th, whilst the coronation decorations were still up. Mrs. Murray-Smith tells us that this service was also unique, "for never before had a service of this character been held, amidst the trappings and adornments of the coronation."

Of course many other interesting scenes have taken place, which we have not time to mention in this little book.

In the picture at p. 129 you will be able to see some of the mosaic pavement with which the sanctuary is covered. That old and worn pavement is said to be the most beautiful of its kind in the world. The design is very elaborate and is full of interest. Only a few of the Saxon brass letters remain to-day, but we know from the old guides and histories of the Abbey that once they told

in Latin that "in the year of our LORD 1268 Henry the Third being the King, and Odericus the cemenarius, Richard de Ware, Abbot, brought the porphyry and divers jaspers and marbles of Thaso, from Rome."

Those wonderful circles are supposed to show a very ancient and curious prophecy of the world's life. By its reckoning, the world will come to an end in 19,683! Fuller, the seventeenth century historian, when writing about Abbot de Ware, says: "This Richard going to Rome, brought thence certain workmen and porphyry, . . . by whom and whereof he made the rare pavement to be seen at Westminster, before the Communion Table, containing the discourse of the whole world, which is at this day most beautiful; a thing of that singularity, curiousness and rareness, that England hath not the like again."

Abbot de Ware died in 1283, and was buried under his mosaic pavement. His three following successors, viz., Abbots de Wenlok (died 1307), de Sudbury (died 1315), Henley (died 1342), are also buried within the sanctuary.

This picture of the south side of the sanctuary is most interesting because it shows us the sedilia. I wonder whether you know what that word means? Look well at the picture and you will see four seats close to the altar with a carved canopy; these are the sedilia or seats for the priests. Even in this picture we can distinguish the faint traces of paintings on them. It is very probable that these paintings were done by the king's painter, Master Thomas, about 1308. On the outside of the sedilia, over

King Sebert's tomb, the figures are thought to represent S. Peter, King Sebert, and S. Edward the Confessor, and on the altar side, which we see in this picture, the figures are said to be Henry III, Edward I, an abbot, and probably Bishop Mellitus. Old engravings still exist of these paintings, which help to prove this.¹ In 1775 the figure of Henry III was quite plain and in good preservation. The sedilia were erected in 1307, but then they were a blaze of colour, and well-fitted to be close to the glittering shrine of S. Edward, which at that time was not hidden by the screen. The whole sedilia were gilded; the front of the gables was set in red glass on a gold ground. If you will look at the picture you will notice those five dilapidated posts between each gable at either end. They are, in proper architectural language, called spandrels. They were covered with blue glass on a silver ground. All the carved work was gilt, picked out with bright scarlet colour.

A little further down you will see the famous portrait of Richard II. Weaver, an old historian, speaks of it as "that beautiful picture of a king sighing, crowned in a chair of estate, at the upper end of the quire [choir] in this church, is said to be Richard II, which witnesseth how goodly a creature he was in outward lineaments."

In my old guide book of 1772, I find this: "But what you should particularly remark, is an antient [ancient] Painting near the Pulpit, of that most beautiful Prince Richard II. sitting in a chair of Gold, and dressed in a Vest of Green flowered with Gold, having on shoes

¹ A fine engraving of it is in *Vetusta Monumenta*.

of Gold powdered with pearls. This piece is in length six feet eleven inches, and in breadth, three feet seven inches ; the lower part much defaced." This account shows that the picture was still hanging in the choir at the end of the eighteenth century. Dean Stanley found it in the Jerusalem Chamber, in a very bad condition. He asked a celebrated artist of that time (about 1872)—Mr. Richmond—to restore it. Having been very carefully restored and reframed, it was hung once again in its old place. It is the earliest portrait of an English king that is known, but no one can quite determine the artist. Mr. Lethaby says it was very probably painted by Andrieu Beauneveu, who was a celebrated artist at the French Court of Charles V, and of whom Froissart speaks as having painted in England. Whoever painted it, the portrait is a work of art.

The picture rests against a very fine and valuable piece of Bayeux tapestry, which Dean Stanley found in Westminster School, where it had been very carelessly and badly treated. It was actually used for scenery in the Greek plays, and you can see the names and dates written by unruly boys, especially in the left-hand corner, where the date is 1808.

Underneath the tapestry and the king's portrait lies a queen—Anne of Cleves, that unfortunate Dutch lady who was, for a short time, the wife of Henry VIII. She had been painted by the great Holbein. Henry saw the portrait, which he thought so beautiful that he sent to ask the lady to come to England and marry him. The poor girl consented, but when she arrived in London and met the king, he was terribly disappointed,

for she was ugly, and deeply marked with small-pox scars ; altogether she was quite unlike her picture. The king married her, but he never loved her, and after five months they agreed to separate. The king gave her a house at Chelsea and an allowance on condition that she should give up her title as queen and only be known as the Lady Anne of Cleves. To this she readily agreed, only too happy to be released from such a husband as Henry VIII. She lived quietly at Chelsea, and was devoted to her step-daughters the Princesses Mary and Elizabeth, who in their turn reigned as Queens of England. The Lady Anne died in 1557, at the age of forty-one. Queen Mary ordered her step-mother's body to be buried in an honourable place in Westminster Abbey. The tomb is seldom noticed, and it has never been finished. The historian of that day, Holinshed, tells us that the Lady Anne of Cleves "was a lady of right commendable regard, courteous, gentle, a good housekeeper, and very bountiful to her servants."

Well, we must now turn our attention to those three beautifully-carved tombs, which always look to me like three "sisters." They were also in keeping with the shrine, being covered with glass enamel and painted in gilt and colours. Evidently the plan and ambition of the architects was to make the sanctuary of S. Edward's Chapel shine out with dazzling splendour, and they must have succeeded. Can you imagine what a glorious sight it must have been in those days to stand in the choir and face this beautiful sanctuary and chapel ? They were lighted up by a great number of lamps hang-

ing from a silver circle, which Henry III had given. The floors of the sanctuary and chapel were then as bright as glass, and they would reflect the light and the sparkling jewels. Indeed it must have been more than magnificent, and a sight that must have awed the most careless spectator. And what were all these great works of art for? Ah, that is a question easily answered. Every little bit of work and every jewel that was set was made and given to the glory of Almighty God. Nothing, in those days was too good or too costly for God. Just as He ordered everything to be of the best, down to the minutest detail, in His Tabernacle, so the English kings and monks of Westminster gave of their best to their Abbey. Yes, and God accepted these gifts and has allowed their handiwork to be handed down through all the centuries, to teach others the Christian Faith.

Let us go back to the tombs and look at the largest, that of Edmund Crouchback, which is nearest the altar, close to the figure of Moses. He was the second son of Henry III, so you see he lies very close to his father and to his brother. Edmund was the first Earl of Lancaster, and founder of that great House. He went with his brother, Edward I, on that famous crusade to the Holy Land.

Do, please, pay a little attention to this tomb, for it is very beautifully and elaborately carved. When you go to the Abbey try to see the roses which are carved on it. The red rose was the famous badge of the Lancastrians. Do you know how Edmund of Lancaster came to use that badge? After the crusade, he and

his second wife, who was Blanche, Queen of Navarre (in the north of Spain), stayed for some time at a town called Provins in Navarre. Many Crusaders on their way back to England, had planted in the gardens of Provins the beautiful red roses which they had carefully brought from Palestine, fearing lest a longer journey might kill them. Naturally, the roses became precious flowers, and were highly prized. When Edmund and his wife went back to England they took with them some of these roses to plant in their garden to remind them of the crusade, and so this flower became the Lancastrian badge. "Provins roses," are rather rare in these days; they are often called "Provence" roses, which is wrong, Provence being quite another place altogether.

The figure of the Earl of Lancaster in his chain armour, with his hands clasped in prayer is very fine. One can see him again in full armour on his horse in the three-cornered (or pediment) canopy above. It is said that Edmund died of a broken heart because his army deserted him in the miserable French wars. This was in 1296. He is called Crouchback, not because he had a crooked back, but because he wore the Crusader's red cross, embroidered on his clothes.

The next "sister" monument is that of Aymer de Valence, son of William de Valence (see p. 208), and half-brother to Henry III. He was, therefore, step-uncle to Edmund Crouchback. Aymer de Valence was also a great general, and served under Edward I in the Scotch wars. He was attending that great king when he lay dying at Burgh-on-the-Sands. Aymer was also

at the battle of Bannockburn, and with Edward II was nearly taken prisoner by the Scots. He went with the wicked Queen Isabella to France, just before the poor king (Edward II) was murdered, and there Aymer de Valence died in June, 1324. It is said he was poisoned because of his having sentenced to death Thomas, second Earl of Lancaster, who was a very able and powerful leader, whom the people counted as a saint. His tomb is considered to be the finest one in the Abbey. At one time it was very nearly being destroyed to make place for such an ugly one to General Wolfe. It was only saved by the entreaties of Horace Walpole.

And now, lastly, we come to the smallest tomb, which is that of Aveline, the first wife of Edmund Crouchback, so she lies very near her husband. They were married before the high altar in 1269, and Aveline was probably the first bride to be seen in the present Abbey. Her beautiful effigy tells us how lovely she was, indeed her beauty was quite famous. She was also very rich, and her fortune greatly helped to maintain the House of Lancaster. She died in 1273, at the age of twenty-one, four years after her marriage. Her tomb is very beautiful, and is thought to be the best example of Early English architecture. You should notice the graceful folds of her dress, a work of art in carving.

There are just two more things I want you to know about these tombs, which, by the way, were most likely the work of one artist. On all the three you will see a row of little figures. They are the statues of weepers, and are all in the act of crying or sobbing. It was a custom for a short time to put these weepers round

the tombs, but those are the only ones now left in the Abbey.

Then on Aveline's and Aymer's tombs there are two little angels ; on the former they are waiting to take the departing soul away, on Aymer's they hold his departing soul just above his pillow.

THE NAVE

The Nave, showing Screen and Pulpit

The west front screen is of carved stone, put up in 1831.

On the left (or north) side is Sir Isaac Newton's monument and grave (born 1642, died 1727). Famous as a great mathematician and philosopher.

Near his grave, in the north aisle, lie Sir John F. Herschell (born 1792, died 1871), the celebrated astronomer; and Professor Charles Darwin (born 1809, died 1882), the famous biologist, and especially noted for his theory on "the evolution of species."

The "wine-glass" pulpit was replaced by the present dean at the king's coronation. Dean Stanley called it "the fragile structure from which Cranmer must have preached at the coronation and funeral of his royal godson" Edward VI (1547, and died 1553).

The first four brasses by the pulpit mark the graves of architects :—

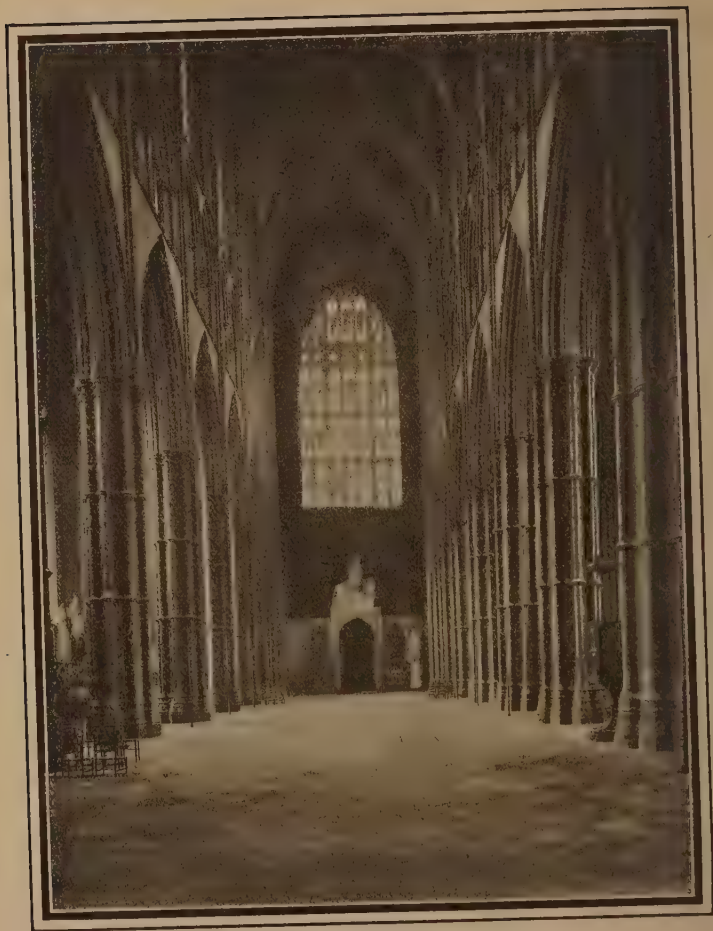
- (1) George E. Street (died 1881), a pupil of Sir Gilbert Scott, who built the Law Courts.*
- (2) Sir Gilbert Scott (died 1878), Surveyor to the Abbey, who designed in part the north front, the screen, etc.*
- (3) John L. Pearson (died 1897) lies beside his master and friend Sir Gilbert Scott, whom he succeeded as Surveyor to the Abbey. He modified the design for the north front, and completed the work.*
- (4) Sir Charles Barry (died 1860), built the Houses of Parliament.*

By the second pillar on the south side are four great men who served in India :—

- (1) Lord Lawrence (died 1879), the great Viceroy of India.*
- (2) Lord Clyde (died 1863), who recaptured Lucknow.*
- (3) Sir George Pollock (died 1872), Constable of the Tower. He won great fame in the first Afghan War.*
- (4) At the side lies Sir James Outram (died 1863). He is call the "Bayard of India."*



XVI. THE NAVE, SHOWING SCREEN AND PULPIT.



XVII. THE WEST-END OF THE NAVE.

To face page 145.

The West-end of the Nave

Over the west door is the monument to William Pitt (died 1806). Prime Minister at the age of twenty-four, and remained so for thirty years. Famous as a great orator, and is there represented as in the act of speaking.

On the north side is the monument of John Conduitt (died 1737), nephew of Sir Isaac Newton.

The white marble statue is of Anthony Ashley Cooper, Earl of Shaftesbury, the philanthropist (died 1885).

Close by, over the tower door, is the bronze bust, given by the Royal Engineers, of Major-General Charles Gordon. Killed at Khartoum, June, 1885.

Below is the grave, marked by a square stone, of the Baroness Burdett-Coutts (died 1906).

On the north side is the belfry tower, sometimes called the Whig Corner, from the Whig statesmen who are buried there.

On the south side is the old baptistery, the font from which is now in Henry VII's Chapel.

There also is the little Poets' Corner, with busts of W. Wordsworth (died 1850), John Keble (died 1866), F. D. Maurice (died 1872), Matthew Arnold (died 1888), Charles Kingsley (died 1875.)

The south window is dedicated to the memory of George Herbert and William Cowper, both religious poets, and both Westminster scholars.

CHAPTER XIV

The Nave

WE must turn away from the sanctuary, and pass down the choir, going through the old and new screen, into the great nave. I call it the old and the new screen, because the inner one is the old thirteenth century stone one, which was erected under Henry III, and the outer one is modern, dating from 1831, and is of stone and wood, elaborately carved. Over the screen is the organ loft.

Now, we must imagine ourselves in that glorious Gothic nave, looking down its avenue of slender columns, built, as we have already seen, by many kings and abbots, and taking in all five hundred years to finish.

If you will look at our picture, you will notice a heavy-looking monument on the left (or north) side of the screen. It is the tomb of Sir Isaac Newton, who was one of the greatest philosophers and mathematicians that has ever lived. He was born, such a tiny baby, in 1642, and so delicate that he was not expected to live. Thanks to his mother's loving care he grew stronger and better, until he became quite a fine boy. As a little lad he showed no signs of being very clever ; later on, he was always to be found in spare time (and sometimes in

school time), busily at work making kites, windmills, sundials, and such like. He invented the paper kite. I think he may be said to have devised the first bicycle, for he made a carriage which was set in action by the person who sat on it. His uncle sent him to Cambridge, where he became famous, and was made a Fellow of Trinity College, and Professor of Mathematics. Ever since, as a result of his influence, the University of Cambridge takes the precedence of all Universities in pure and applied mathematics. I fear his life and his works are too learned and deep for us, so we will not touch on them. His great book on nature's laws, *The Principia*, is only understood by the learned. Newton was knighted by the good Queen Anne. Sir Isaac Newton, in spite of his wonderful genius and his great position in the world, was very humble and modest, and often answered: "Ask some one else who knows better than I do," when questioned on some subject. As Newton was thinking over his eighty-five years of life, just before he died, he said: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea shore, and diverting myself in now and then finding a smoother shell, or a prettier pebble than ordinary, while the great ocean of truth lay all undiscovered before me."

He died in 1727, and was buried with great honours in the Abbey, after having laid in state in the Jerusalem Chamber. On his tomb is inscribed: "Here lies what was mortal of Isaac Newton." Two more famous scientific men lie close to Sir Isaac. One is Professor

Darwin (died 1882), to whom we owe the theory of the Evolution of Man. When you are older you may enjoy reading his books, *The Origin of Species* and *The Descent of Man*. The other is Sir John Frederick Herschell (died 1871), the well-known astronomer. His success in making the first careful study of the stars in the southern hemisphere, was mainly due to his splendid ideals. His motto was: "To put my shoulders to the wheel, and to leave the world a little better than I found it." He wrote these two lines about dying:

"Enough if cleansed at last from earthly stain,
My homeward step be firm, and pure my evening star."

We have not time, nor do I think you could ever remember, all the great people who are buried in the nave. So I have chosen just a few special ones whom I think will interest you. For the rest, I must refer you to Mrs. Murray Smith's books, or to Miss Troutbeck's excellent little guide.

If you look again at our picture, and notice the first pillars facing the screen, you will have marked the place of the ancient rood or crucifix screen, where there was a "Jesus altar." There the Blessed Sacrament was occasionally celebrated, so that the people could attend. The Epistle and Gospel were sometimes read from the rood loft.

By the second pillar on the north side you will see the quaint "wine-glass" pulpit, replaced by the present dean, Dr. Armitage Robinson, at the time of His Majesty's coronation. It is made of oak, carved in scroll

panels. Dean Stanley called it "the fragile structure from which Cranmer must have preached at the coronation and funeral of his royal godson."

The carved modern stone pulpit, which had stood in the nave for some years, was given to Belfast Cathedral.

Close to the pulpit there are four brasses. They mark the graves of four celebrated architects, all of whom had a share in beautifying and restoring the Abbey of Westminster, or its neighbours.

Sir Charles Barry, died in 1860. To him we owe the Palace of Westminster, or, as it is usually called, the Houses of Parliament. Sir Charles studied the architecture of Henry VII's Chapel, and made his designs from that. No wonder our Houses of Parliament are so beautiful!

Sir Gilbert Scott, died in 1878. He was for many years Surveyor to the Abbey, and designed the north front (see p. 158), the screen of the high altar, and other works. Sir Gilbert is famous for having drawn the designs for restoring nearly all the English cathedrals and ancient churches of that time.

George E. Street, died in 1881. He was a pupil of Sir Gilbert Scott, and the architect of the Law Courts.

John Loughborough Pearson, died in 1897. He lies beside his old master and friend, Sir Gilbert Scott, whom he succeeded as Surveyor to the Abbey. Pearson is well known for his beautiful cathedral of Truro and many fine churches.

Nearer the centre, but close by, lie three great men, two of whom distinguished themselves as generals

in the Peninsular and Crimean Wars and at the Relief of Lucknow. All three helped in putting down the Indian Mutiny. They are :—

Lord Lawrence (near the second pillar on south side of screen), who died in 1879. Lord Lawrence was known as the great Viceroy whose name was feared and loved throughout upper India. On his grave, "Be ready" is engraved, for that was his motto in life. There is a bust of him in the south aisle of the nave.

"Here let him sleep, where they too are at rest
Who help'd him stay our Empire when it reel'd—
Clyde, Pollock, Outram—kings of men confest,
He chief in council, as these chief in field.

A simple-manner'd, rude and rugged man,
But true and wise and merciful and just ;
Of all these monuments, when all we scan,
Which rises o'er more justly honoured dust !"

From "Punch," July 12th, 1879.

Lord Clyde, better known, perhaps, as Colin Campbell. He died in 1863, but was older than Sir James Outram, having been born in 1792. He is especially famous for relieving Lucknow.

Sir James Outram, born in 1803, and died in 1863. He is called the "Bayard of India," where he served for forty years. His bust is also close to that of Lord Lawrence.

As we go a little further down this lovely nave we much pause at a blue marble grave. Why? you will ask. Because that is the grave of Dr. David Livingstone, the wonderful missionary and explorer of Central Africa.

He is the first and only missionary buried in the Abbey. David Livingstone discovered the Lake Nyasa, and the Zambesi Falls, which he named the Victoria Falls. This was in 1855. Now, in 1907—fifty-two years later—there is a railway bridge right across these most wonderful falls! We must remember that in Livingstone's day from Kuruman to Timbuctoo was all unknown country and a blank on our maps. Livingstone's life shines out with a brilliant light, for he was both a messenger of God to those barbaric tribes of Central Africa, and also a forerunner of civilization, for he worked hard to put down the awful slave-trade carried on by the Portuguese. "No single African explorer has ever done so much for African geography as Livingstone during his thirty years' work. . . . It will be long till the tradition of his sojourn dies out among the native tribes, who almost without exception treated Livingstone as a superior being; his treatment of them was always tender, gentle and gentlemanly. His example and death have acted like an inspiration, filling Africa with an army of explorers and missionaries, and raising in Europe so powerful a feeling against the slave-trade, that it may be considered as having received its death-blow."¹ That splendid society, the Universities' Mission to Central Africa, owed its beginning to the influence of Dr. Livingstone.

In the early dawn of May 1, 1873, at Chitambo's village, Susi and Chuma, the two faithful native servants of Livingstone, found their beloved master dead by the side of his bed. The faithful followers collected round their camp fire to consult what they were to do with this

¹ From *Encyclopædia Britannica*, ninth edition, p. 772.

precious body of their "Bwana," as they called Livingstone. He had come from the far land of the great White Queen, not to make slaves like the Portuguese, but to set men free. "Bwana" was a great white chief, and he must go back to his home. So with wonderful tenderness and reverence, they embalmed the body, taking away the heart and burying it under a mvula-tree. The body was bound with bark and sail cloth, just like a mummy, and lashed to a pole. Carried like this by Susi, Chuma, and other faithful natives, they went through nine months' hard and difficult travelling, enduring great risks and hardships. But their devotion and pluck was undaunted, and in February, 1874, they arrived at Bagamayo, near Zanzibar. They handed over their precious burden to the British consul, with all Livingstone's papers, clothes, books, etc. Hardly a "Thank you," did these men receive. Luckily, just in time to catch them before they left for their return journey, an old friend of Dr. Livingstone offered to pay all expenses for two of the faithful band to go to England with the body. Susi and Chuma had been slaves, and were set free by Dr. Livingstone, so they were chosen to go to England with their deliverer. On April 18, 1874, they stood in the Abbey, at that grave, watching their precious burden being laid in it. Susi and Chuma were awed and heartbroken, but they were content, for they felt their work had not been in vain. Their "Bwana" was loved and cared for in the White Queen's country. Livingstone was buried with all honours, such as Great Britain can give to her best and bravest sons.

Now, we must walk down to the west door, over

which we shall see the fine monument to William Pitt, second son of the first Lord Chatham ; he is buried in the same grave as his father in the north transept. He was Prime Minister at the very early age of twenty-four, and, except for a break of three years, held that office for thirty years. He died in 1806. Pitt is celebrated for being a great orator as well as a great statesman, and in this monument he stands as if he were speaking to a large audience. The other two figures represent History, writing down his speech, and Anarchy (which is really meant for the French Revolution) in chains, and crouching down at his feet.

There is a tall white marble statue to the right or north side of the door (look at the picture), which represents Lord Shaftesbury, celebrated for his charity to the poor, and for making their homes brighter by building better houses. The hours of work in factories and mines were, through his influence, reduced, and he also did a grand work in saving little children from terrible sufferings and privations in the mills, factories, and mines. On his monument is inscribed : "Lord Shaftesbury ; born 1801 ; died 1885. Endearred to his countrymen by a long life spent in the cause of the helpless and suffering. Love ; Serve." Just below his statue is a small square stone, marked "Baroness Burdett-Coutts, 1814-1906." It indicates the grave of that good and generous lady, who died on December 30, 1906, at the age of ninety-two. When quite a girl she was left an immense fortune, which she spent for the good of the Church and for the sick and sorrowful. At that time charity was not

fashionable as it is to-day, so Miss Burdett-Coutts as a woman stood almost alone, with two or three others, in caring for the poor and trying to make their lot better. The way she spent her wealth has borne great fruit, not only in England but in the colonies. In 1847 she founded three bishoprics, Capetown (in South Africa, now become an archbishopric), Adelaide (in South Australia), and British Columbia. All three dioceses have grown and prospered. The Baroness loved Westminster ; her father had been its Member, so she built a beautiful Gothic church and founded a new parish for it, in what was then one of the poorest and most neglected districts of Westminster, and dedicated it to S. Stephen, as a memorial to her father. That parish, ten minutes' walk from the Abbey, was very dear to her heart until the end of her long life. It is nice to feel that in that little corner of the nave we are reminded of three good people who loved God and their neighbour, and faithfully served both. They all three knew each other, and encouraged and helped one another in their several works. The third of these is Major-General Charles Gordon, or "Chinese Gordon," who was killed at Khartoum by the Mahdi's forces in 1885, owing to the tardiness of our English Government in sending out a fresh supply of troops. The bronze bust over the little door leading to the tower was given by his comrades of the Royal Engineers in 1892. Gordon's last words, when writing home, may well ring in our ears, "I am quite happy, thank God, and, like Lawrence [i.e., Sir Henry Lawrence, who was killed in Lucknow, brother of the Viceroy of India], have tried to do my duty." "But

the abiding monument to General Gordon will ever be the memory of one whose life was grounded on a perfect faith in God, and an absolute devotion to duty.”¹

On the south side of the west door is what used to be the baptistery, but the font has been taken to Henry VII's Chapel. Dean Stanley called this spot the “little Poets' Corner,” for there he allowed the busts to be placed of the poets—Keble, Charles Kingsley, Mathew Arnold, and Wordsworth. The modern window above is in memory of George Herbert and William Cowper, both religious poets, and both Westminster scholars.

The other little window is very old, and the figure is supposed to be that of the Black Prince, so you ought to be sure and look at it when you are in the Abbey.

As we leave the belfry tower and walk up the nave, we shall see on the south side an oak gallery in the wall, called “the abbot's pew.” It was built about 1510 by Abbot Islip, and leads into the Deanery. From it the late Queen Victoria and other royal personages have witnessed the great processions pass up the nave.

I do not like leaving the nave without telling you more about some of the splendid men who lie at rest there, or whose monuments keep their memories alive in a world which so quickly forgets. I can only hope that I have made your brain “thirsty”! Do you know what it is to feel thirsty? Well, when I say I want your brain to be thirsty, I mean that you should long to know more and more about those great men and women of England, whose memories will never fade, in her glorious Collegiate Church of S. Peter at Westminster.

¹ Burnside and Owen, *Short Lives of Great Men*.

THE TRANSEPTS

The North Entrance

Rebuilt (1884-1892) by the late Mr. Pearson, who designed the upper part and carried out Sir Gilbert Scott's plans for the rest.

The carving over the central door represents our Lord in Glory, blessing His Church and the world.

The twelve figures below represent the Twelve Apostles.

The procession of men and women in the lowest row is meant for "the faithful."

This north entrance was first built by Richard II.

In 1649-1689 it was in a bad state of repair, and was restored and much altered by Sir Christopher Wren.



XVIII. THE NORTH ENTRANCE.

To face page 158.



XIX. THE NORTH TRANSEPT.

The Transepts

On the extreme right, as you enter from the north porch, is the huge monument and tomb of Lord Chatham (died 1778). His son, William Pitt (died 1806), is buried in the same tomb.

Henry Grattan, the great Irish leader (died 1820), lies close by.

Viscount Palmerston (died 1865) is buried with his wife under the monument erected to him by Parliament.

The monument on the extreme right of this picture is to "the three captains" who fell in 1782, when fighting the French in the West Indies.

On the left there are three statues to three distinguished Prime Ministers :—

- (1) The Earl of Beaconsfield (born 1804, died 1881).*
- (2) William Ewart Gladstone (born 1809, died 1898).*
- (3) Sir Robert Peel (born 1788, died 1850).*

Part of the Poets' Corner, in the South Transept

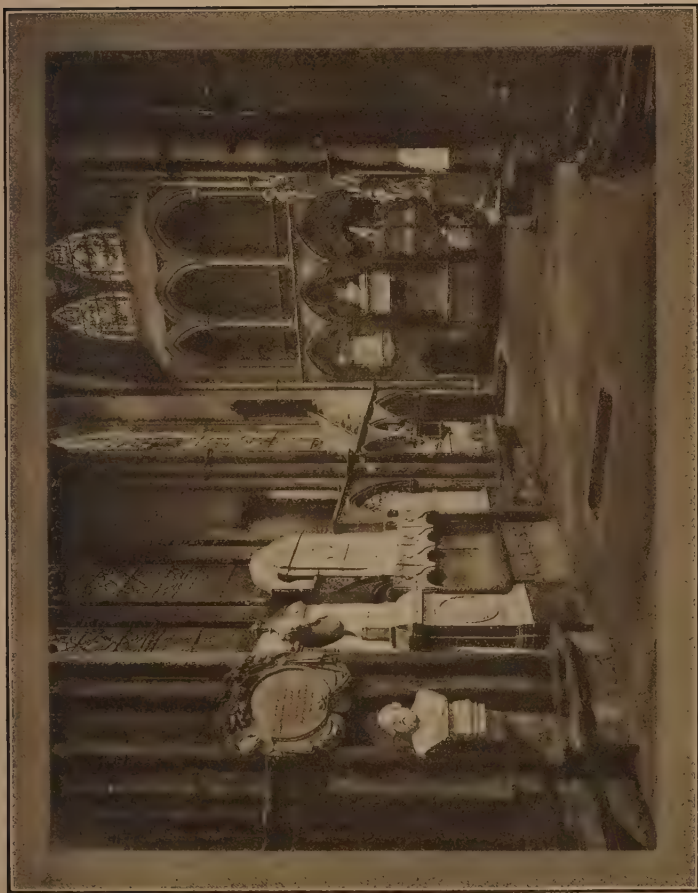
The carved stone canopied tomb is that of Geoffrey Chaucer, the "father of English poetry" (born about 1340, died 1400).

Another View of the Poets' Corner ¹

<i>David Garrick (born 1716, died 1779).</i>	} Famous Shakes- pearean Actors.
<i>The first actor to be buried in the Abbey.</i>	
<i>Sir Henry Irving (born 1838, died 1905).</i>	

Dr. Samuel Johnson (born 1709, died 1784), first school-master and afterwards friend to Garrick, and compiler of the English Dictionary.

¹ For picture see opposite p. 161.



XX. PART OF THE POETS' CORNER.



XXI. ANOTHER VIEW OF THE POETS' CORNER.

CHAPTER XV

The Transepts

I WANT you to come out of the Abbey, only just for a minute, so that we may look at the beautiful north entrance, sometimes called "Solomon's Porch." We have a picture of it, and I am sure you also will think it very beautiful. All the front of it is modern, and was entirely rebuilt under the care of the Abbey's late architect, Mr. Pearson. (You remember his grave in the nave). He designed the upper part, carrying out Sir Gilbert Scott's designs for the rest. In the seventeenth century (1649-89), Sir Christopher Wren and Mr. Dickinson found the stone of the north door, which Richard II had built, in such decay that they recased it, and so altered the appearance of the great entrance that no trace could be seen of Richard's building. The one we look at now was begun in 1884, and finished in 1892. Every figure on this north entrance has a special meaning, and each figure has something to do with the Abbey's history.

Over the central door our Blessed LORD is represented as enthroned in Majesty, blessing His Church and the whole world. Below are the Twelve Apostles. In the lowest row is a procession of men and women,

meant for those who have been found "faithful servants of God."

Now, do you not think that it is worth while to have had a good look at this north front, and to gather afresh our thoughts for another long ramble in the dear old Abbey? Yes, and those carvings over the porch remind us that our LORD, as our Redeemer, is ever pleading for us before the Throne of God, and that He is ever ready to hear the prayers which are offered up in this Abbey-church. May we not, also, remember that our dear Mother Church gathers round her all the best and greatest of her children, as well as the meek and lowly, whether they serve God as kings, princes, statesmen, poets, or scientists, philanthropists, soldiers, or sailors.

Well, we must go in by the little side swing-door, for the central entrance is never opened except for royal funerals. We find ourselves at once in the *north transept*, which do try to realize is on the *north* side of the Abbey, for it will be so much easier to find your way if you know your bearings. Ever since Lord Chatham was buried in it, in 1778, this north transept has been known as "the Statesmen's Aisle." It certainly contains the mortal remains of five Prime Ministers, besides many men who did much for the empire's good. William Pitt, afterwards made Lord Chatham, was one of England's greatest and most powerful statesmen, and England owes him a real debt of gratitude. It was in 1755 that William Pitt became Prime Minister. Troublous times were before him, but he made them glorious by his wisdom and his fearless strength. The inscription on his monument

tells us that, under his administration, Great Britain became more prosperous and powerful than she had ever been.

Pitt stirred up the nation to realize that England's glory and power lay *not on the Continent, but in her colonies*. At Plassey, in India, Lord Clive, then Robert Clive, completely defeated the French and the powerful Indian prince who had joined with them against the East India Company. This victory made the English masters over Bengal, and also laid the foundations of our Indian Empire. Afterwards the French power in India soon died out. On the other side of the world, in America, there was General Wolfe fighting for England's cause, and winning Canada as another British colony.¹ These victories, which the English nation felt were due to Pitt's policy and power, endeared their Prime Minister to them in a wonderful way. Even King George II supported William Pitt, one of the few wise things he ever did !

In 1760 George III became king, and a year later Pitt, now Lord Chatham, resigned his office. The king was glad, for he wanted a much easier-going Prime Minister, and one whom *he* could lead. Consequently many mistakes (to put it mildly) were made, especially in North America. Lord Chatham took up the reins of government again to try and mend matters. In vain did he plead for the right, but George III would not support him, and the Minister's power and force were lessened by ill health. In May, 1778, he made his last mag-

¹ G. Henty's books *With Clive in India* and *With Wolfe in Canada* are delightful, and will teach you how England won these victories.

nificent speech in the House of Lords, when he implored that America should not be forced to pay taxes to England. At the end he fell down, and was carried out. He died shortly afterwards.

Parliament ordered that such a statesman and Prime Minister as Lord Chatham "ought to be brought near to the dust of kings." So he was buried, with all honour, respect and gratitude, in Westminster Abbey. Not many years after, his second son, also William Pitt, whose monument we saw over the west door, was laid to rest in his father's grave. A unique thing for two celebrated Prime Ministers to lie in one grave! The tomb is fine, and was very costly, but not in keeping with the lovely architecture of the Abbey. How much lower was the taste of the seventeenth and eighteenth centuries than that of the thirteenth and fourteenth centuries! One cannot compare any of the last three centuries' tombs, for instance, with those three "sister" monuments in the sanctuary.

Another great Prime Minister, Lord Palmerston, who was born in 1784 and died in 1865, lies next to the Pitts. Lady Palmerston, like Lady Canning and Mrs. Gladstone, is also buried with her husband, by special permission.

As we go down this transept we shall walk over the grave of Henry Grattan, the famous Irish statesman who fought so hard for Ireland to keep a Parliament of her own. He succeeded for a short time, but such disputes arose between the Irish Protestants and the Roman Catholics, that at last William Pitt (the younger) arranged that the Irish should send up their own

Members of Parliament to Westminster, like the Scotch did. So the Irish Parliament at Dublin was done away with. Henry Grattan died in 1820.

In our picture on the near extreme left are three very large white marble statues. They are of three celebrated Prime Ministers who served under Queen Victoria. The first one in the corner is of Benjamin Disraeli, Earl of Beaconsfield, a great Conservative. He was twice Prime Minister, and it is due to his influence that England became *Imperial* in her ideas, and that our late beloved queen took the title of "Empress of India." Lord Beaconsfield was born in 1804, and died in 1881. The statue beyond is of William Ewart Gladstone, "the grand old man," as he was sometimes nick-named. He was a Radical or Liberal Leader, and was Prime Minister four times. Gladstone was a strong Churchman and one of the most remarkable men of his time, but made some sad mistakes, like every one else. He was given a State funeral, the first after one hundred and twenty years, when Lord Chatham was buried. His grave, in which his wife was laid to rest two years afterwards, is in the centre of this transept, under the first gas chandelier in our picture. Gladstone was born in 1809, and died in 1898.

The third statue, close to Gladstone's, also looking towards the choir, is that of Sir Robert Peel. Born in 1788, he died in 1850, and was, like Beaconsfield, twice Prime Minister. His chief work was to repeal (call back) the Corn Laws, thus allowing corn to come to England free of all duty, and so making bread cheap

for the whole of Great Britain. In our picture you can hardly distinguish the dress on Sir Robert Peel's statue, but if you were near it you would notice that it is unlike the robes of Gladstone and Disraeli, and looks very out of place. No wonder, for it is a Roman "toga," the only dress the sculptor would use!

We must now cross the choir and go on to the south transept opposite us. As you will see in the picture, it is called "The Poets' Corner." When Washington Irving wrote about his visit to the Abbey, he said: "I have always observed that the visitors to the Abbey remain longest about the simple memorials in Poets' Corner. . . . They linger about these as about the tombs of friends and companions."¹ Certainly there are a multitude of cenotaphs of poets and musicians, and but few of their graves. Do you know what a cenotaph is? It is a monument of a person who is buried elsewhere. We must look at the tomb of the "Father of English Poetry," which is in the east aisle of the south transept. Geoffrey Chaucer, for it is he who lies within that carved stone tomb with a canopy above (see p. 160), was born about 1340, in the reign of Edward III. Chaucer lived in London, and held various posts in the king's household. He became a great friend of Edward III's younger son, the powerful John of Gaunt. For a short time he was Clerk of Works to Westminster Abbey. He was very poor, and lived in a small house in the monastery garden, where he died in 1400. Of Chaucer's great works, the *Canterbury Tales* are best known. In these tales he tells us of different

¹ *The Sketch Book.*

travellers or pilgrims who were on their way to visit the shrine of S. Thomas Becket at Canterbury Cathedral. Amongst these pilgrims are a soldier or knight, a sailor, a priest, a farmer ; and as they journey along they tell each other stories of their adventures. When you are older you must read the *Canterbury Tales*.

Two very celebrated nineteenth century poets lie just in front of Chaucer's tomb. They are Alfred, Lord Tennyson, who died in December, 1889, and Robert Browning, who died in 1892. I hope you know many of Lord Tennyson's works. He wrote beautiful poetry about great battles, such as "The Revenge," "The Defence of Lucknow," "The Charge of the Heavy Brigade at Balaclava." "The Idylls of the King" are twelve exquisite poems (or books) about the Court of King Arthur, which every boy and girl should read. You must get the "Told to the Children" series, which make all these stories easier, and then when you are older you will love to read the stories as Lord Tennyson wrote them. One of his last poems, about death, called "Crossing the Bar," is very beautiful, and has been set to music. It was sung at the funeral of Queen Victoria.

I cannot attempt to tell you more about these wonderful men, for their lives and their works would fill several big books. I can only beg of you, if you do not already possess a copy of Tennyson's works, to save up your money until you can buy one. Browning is better kept to read when you are older.

I think you will like to know that the great German musician, George Frederick Handel, lies in Poets' Corner,

on the west side, near S. Faith's Chapel, not very far from these graves. Handel lived so long in England that in 1726 he was naturalized. Dean Stanley so truly says that "he who composed the music of the 'Messiah' and the 'Israel in Egypt' must have been a poet, no less than a musician of no ordinary degree. Therefore he was not unfitly buried in Poets' Corner, apart from his tuneful brethren." Handel composed "Zadok the Priest" for the anthem at the coronation of George II. It has since always been used at coronations. Though Handel was paralysed and nearly blind he was present at Covent Garden a week before he died to hear his great work, "The Messiah," performed. On April 20, 1759, at 8 o'clock in the evening, the body of that much-loved and famous musician was laid to rest in this grave. Though the funeral was to be private, 3,000 people forced their way into the Abbey to see the last of their beloved Handel. His monument is the last one carved in the Abbey by Roubiliac. On it is written, "I know that my Redeemer liveth," words which he had set to exquisite music, and asked to have inscribed on his tomb.

In a grave next to Handel's lies Charles Dickens, who died in 1870. His delightful novels are still loved and read. They are reckoned now amongst the English classics. You have heard of *The Old Curiosity Shop*, *Pickwick Papers*, *Little Dorrit*, etc.?

Richard Brinsley Sheridan, who wrote several plays (died 1816), and Dr. Samuel Johnson, famous for his English Dictionary (died 1784), lie in two graves next to Dickens. These four graves are all in a row,

and from our picture you can get a good idea of Dr. Johnson's grave.

David Garrick, Johnson's great friend, lies next to him, just under Shakespeare's monument, or rather cenotaph. Garrick was a pupil of Dr. Samuel Johnson. They travelled together from Lichfield to London to start a wine business there—but that did not last long. In four years Garrick took London by storm when acting the part of *Richard III*. From that time until his death he became a most popular and famous actor, especially in Shakespearean plays. He died in January, 1779, and was the first actor to be buried in Westminster Abbey.

The famous nineteenth century actor of Shakespeare's plays, Sir Henry Irving, also lies next to David Garrick. His funeral, in 1905, was the occasion of a great demonstration of admiration and respect.

There these wonderful actors lie, with William Shakespeare looking down on them, as if he were thanking them for reproducing his great plays so well. William Shakespeare, deservedly named "the poet for all time," is certainly England's greatest writer. Born in 1564, at Stratford-on-Avon, in the reign of Queen Elizabeth, he was educated there until he went to London in 1587, and between 1588 and 1589 he began writing his plays. The first was, "Love's Labours Lost." After writing "The Merchant of Venice," "Romeo and Juliet," "Hamlet," and many others, he returned to Stratford, where he bought a house and lived until his death in 1616. Shakespeare's last play is said to have been "The Tempest." His body

rests in the chancel of the parish church at Stratford. There was a talk of re-burying him in the Abbey, but the proposal fell through.

By Chaucer's grave you will see Ben Johnson's monument. He is buried in the nave. Ben Johnson was a great friend of Shakespeare, and he, too, wrote plays. When there was an idea of bringing Shakespeare's body to the Abbey, Johnson wrote :—

“My Shakspeare, rise ! I will not lodge thee by
Chaucer, or Spencer, or bid Beaumont lie
A little further on to make thee room :
Thou art a monument without a tomb,
And art alive still while thy books doth live,
And we have wits to read and praise to give.”

Here we must end, for I fear of tiring you. I hope that when you go to the Abbey you will be one of those to wander about the Poets' Corner, trying to find many “friends and companions.”

THE CHAPEL OF KING HENRY VII

The Chapel of King Henry VII

Dedicated to the Blessed Virgin Mary

The foundation stone was laid by Abbot Islip, January 24, 1503.

Probably finished by 1519.

This chapel was called by Leland "the miracle of the world."

The building was superintended by the Prior (Bolton) of S. Bartholomew's, Smithfield. The architect is unknown.

Restored by Dean Vincent, 1807—1822.

The Chapter House is on the left-hand side.



XXII. THE CHAPEL OF KING HENRY VII.



XXIII. INTERIOR OF HENRY VII'S CHAPEL.

To face page 173.

Interior of Henry VII's Chapel

Only part of Henry VII's Chantry is shown in this picture. Within it are the beautifully-cast bronze figures of Henry VII (died 1509) and of his wife, Elizabeth of York (died 1503).

Their coffins are placed in a vault below the chantry. That of James I (died 1625) is also there. It was discovered by the late Dean Stanley in 1869.

The whole chantry is the work of the great Italian artist, Pietro Torregiano.

The grave of Edward VI (died 1553) is under the altar.

The gold cross on the altar was presented by Ras Makonnen, the envoy from Abyssinia, as a thank-offering from his countrymen for the recovery of H.M. King Edward VII at the time of his coronation.

George II (died 1760) and his wife, Caroline of Anspach (died 1737), are buried in the nave with three of their children and several of their grandchildren. They were the last sovereigns to be buried in the Abbey.

The banners belonged to the Knights of the Bath, whose allotted seats were underneath them.

George I renewed the Order, and for nearly a hundred years these knights were installed in the Chapel of Henry VII.

The last knight to hang up his banner was the Duke of Wellington—nicknamed "the Iron Duke."

South Aisle of Henry VII's Chapel

The low tomb in the picture is that of Margaret Beaufort, Countess of Richmond and Derby (died 1509). She was the mother of Henry VII by her first husband, Edmund Tudor. The Lady Margaret was the foundress of Christ's and S. John's Colleges at Cambridge. Her tomb is of exquisite workmanship, and is the work of Pietro Torregiano.

*The larger tomb is that of Mary, Queen of Scots, who was beheaded at Fotheringhay Castle in 1587 by order of Queen Elizabeth. Her son, James I, had her remains brought from Peterborough Cathedral to Westminster Abbey, "that the like honour might be done to the body of his dearest mother, and the like monument be extant of her that had been done to others, and to his dear sister, the late Queen Elizabeth."*¹

¹ From the facsimile of James I's letter, which is in a frame by the tomb.



XXIV. SOUTH AISLE OF HENRY VII'S CHAPEL.

To face page 174.



XXV. NORTH AISLE OF HENRY VII'S CHAPEL.

To face page 175.

North Aisle of Henry VII's Chapel

Tomb, erected by James I, over Queen Elizabeth (born 1533, died 1603) and Queen Mary (born 1516, died 1558).

On this tomb is inscribed in Latin: "Consorts both in throne and grave, here rest we two sisters, Elizabeth and Mary, in hope of one resurrection."

At the eastern end of this aisle is "Innocents' Corner." Two little tombs, one being a cradle, contain the remains of the two children of James I. In the small sarcophagus against the wall are the bones which were found at the foot of a staircase in the Tower, and supposed to be those of Edward V and of his brother, Richard, Duke of York.

CHAPTER XVI

Chapel of King Henry VII

OUR first picture gives the outside view of this exquisite chapel, built by Henry VII, and though he dedicated it to the Blessed Virgin Mary, it is always called after its founder. It is a gem of the later Gothic architecture, and Henry meant it to be the wonder of the world, and that it certainly is. Even now, after four hundred years have passed, the architects marvel over it, and all agree that its architecture shows profound geometrical skill. Do look at our picture, for I want you to notice its beauty, and how differently it is built from the other parts of the Abbey. Henry VII added this chapel on to the Abbey by pulling down the old Lady Chapel, for which Henry III laid the foundation stone at his coronation. Besides pulling down that chapel, old houses had also to be cleared away, besides the chantry chapel built by Elizabeth Woodville.

Before we look inside this lovely chapel we ought to refresh our memories about its founder. I say "refresh," because you are sure to have learnt about him, and I do not want to offend you! Henry VII

is to my mind a most interesting king, for though his claims to the English throne were very slight indeed, yet he founded a new line of sovereigns from which our present king is descended. I have tried to make out a plan or table for you which you will find at the end of this little book. I told you how we should see that by Queen Katharine of Valois (Henry V's queen) marrying Owen Tudor, a famous line of Tudor kings and queens would arise. Well, Henry VII is the first *Tudor* king. Why? Because he was, on his father's side, the grandson of Katharine of Valois and Owen Tudor. He was also, on his mother's side, a direct descendant of John of Gaunt, Duke of Lancaster, that famous fourth son of Edward III. Henry VII's mother was the Lady Margaret Beaufort, and the Lady Margaret was the great-granddaughter of John of Gaunt, through his wife Katharine Swynford.

There were five Tudor sovereigns, and four of them are laid to rest in Henry VII's Chapel :—

- | | | |
|------------------------------------|---|---|
| Grand-children
of
Henry VII. | { | 1. Henry VII, died 1509, buried in the vault below his chantry. |
| | | 2. Edward VI, died 1553, buried in the vault below the high altar. He has no monument. |
| | | 3. Queen Mary, d. 1558, } buried in the same vault in the north aisle. Their |
| | | 4. Queen Elizabeth, d. 1603, } cousin, James I, erected a fine monument to them over their grave. |

On January 18, 1486, at Westminster Abbey, Henry

VII made a wise marriage, by which he strengthened his claims as king. The bride was Elizabeth of York, that sad young princess whose twenty-one years had seen so much sorrow and misery. Princess Elizabeth was quite a "Westminster princess"; she was born in the Palace of Westminster (her parents were King Edward IV and Elizabeth Woodville), and she was christened in the Abbey with great pomp. During the Wars of the Roses the little princess, with her brothers and mother, were kept in hiding in the monastery, until her father was again proclaimed king. As we shall see later, she is buried in her husband's chantry. When her two young brothers, Edward V and the Duke of York, were killed in the Tower of London (see p. 193), by their uncle, Richard III, the Princess Elizabeth's grief was intense, for she loved them very dearly. That same cruel uncle shut her up in a lonely old castle in Yorkshire. It was Henry VII, then Earl of Richmond, who was determined to free this beautiful girl and depose Richard III, and who succeeded so well at the famous Battle of Bosworth. Directly King Richard III was killed, Lord Stanley placed the crown on the Earl of Richmond's head, and crowned him as Henry VII; messengers were sent with full speed by the new king to free Princess Elizabeth; and a year after the king married her. Henry VII was, of course, crowned again in Westminster Abbey, but very quietly, as he was poor. But in November, 1487, the beautiful Queen Elizabeth of York was crowned amidst much pomp and great rejoicings. Her husband was so determined that all the attention should be given to her, that

he would not join in the great processions ; and what do you think he did ? He hid himself in a sort of box-seat, which was set up in the Abbey between the high altar and the pulpit ! No one could see him, but he was able to see every detail of his beloved wife's coronation ceremony. She must have looked very lovely, for we read that she was dressed in a handsome white and gold kirtle, with a mantle of the same lined with ermine, finished with rich knobs of gold and tassels. On her long fair hair, which was hanging down her back, she wore a network of sparkling jewels, and she was crowned with a magnificent diadem.

At the time of her coronation Queen Elizabeth and Henry VII had a little son a year old. He was called Arthur, after the famous King Arthur of the Round Table, who was an ancestor of the Tudors, and who, as tradition says, built Winchester Castle, where this little Tudor prince was born. Another son, called Henry (who became King Henry VIII), and four daughters were born to them ; but only Margaret (do not forget her, please), Henry and Mary grew up. Prince Arthur died at Ludlow when seventeen years old, having been married for a few months to Katharine of Aragon, the famous and good Spanish Princess who afterwards became the wife of her brother-in-law, Henry VIII. The little Princess Elizabeth, born in 1492, just when her grandmother (Queen Elizabeth Woodville) died, only lived three years, and you will see her little tomb close to that of Henry III.

Queen Elizabeth died on February 11, 1503, to the intense grief of her husband, and was buried with

every honour in a temporary tomb in Westminster Abbey. Only a month before the queen's death the foundation stone of Henry VII's Chapel was laid by the Abbot Islip, in the presence of the Lady Margaret (Henry's mother), and many friends. Henry VII was at first anxious to build a memorial chapel to his kinsman, Henry VI, who was still looked upon as a saint. However, that plan was not carried out, and his thoughts became entirely concentrated on himself and his late wife. Outside and inside, at every turn and corner, one is reminded that this chapel was built by Henry VII. Even in this picture of the outside of it we can see three of his favourite badges: the double rose; the portcullis; the fleur-de-lys. Wherever they can be put, there they are, and yet, wonderful to say, they never look amiss or out of place. Of course, these badges have deep meanings, which I must tell you.

First, *the double rose* means the unity of the Houses of Lancaster and York.

The Lancastrian House was founded by Aveline, Countess of Lancaster, the first wife of Edmund Crouchback. Henry VII claimed to be a Lancastrian through John of Gaunt's first wife, Blanche of Lancaster. As a matter of fact, he was only descended from John of Gaunt's second wife. The Lancastrian badge, as we have seen, was the red rose.

Queen Elizabeth, his wife, was the direct descendant from Edmund, Duke of York, son to King Edward III. Their badge was a white rose. Thus these two royal houses, who had fought and disputed for so long, were

united, and the badges were made into one, a double rose.

The second badge, a *portcullis*, was a kind of spiked grating, over a castle gateway, to be let down on the heads of an invading enemy. This was the Beaufort badge. Henry VII used this, his mother's badge, for she also was a descendant of John of Gaunt. To this badge Henry VII added the motto *Altera Securitas*, meaning to say that as the portcullis gave extra safety to the gate, so his descent, through his mother, added strength to his title as King of England.

Thirdly, *the fleur-de-lys* was the French royal badge, which Henry VII clung to, hoping to regain power in France.

Now let us go inside this wonderful chapel. If we were really in the Abbey we should have to walk up a flight of very dark stairs to reach it. And what a sight it is when we enter those grand wrought-iron gates! You will see our three badges, all cleverly worked in, besides the initials of Henry VII and other badges. As we gaze at this gem of architecture it would seem indeed as though the architect had intended to give to stone the character of embroidery, and to enclose his walls within the meshes of lace-work! But though it is beautiful, it is nothing to what it must have been before the Reformation, and before the Puritans destroyed all they could and desecrated God's holy place. Here is Malcolm's¹ account of Henry VII's Chapel; it is a picture in words: "Then the windows were filled with painted glass, and the light which streamed

¹ A contemporary historian.

through them was tinged with a warm glow of colours which brightened the brilliancy of the gold and silver utensils of the various altars and the embroidered vestments of the priests, at the same time touching one pendant of the roof with purple, another with crimson, and a third with yellow. The burning tapers, waving with every current of air, varied the strong shadows on the exquisite statues above them, and showed their features in every lineament. In the centre stood the vast cross of gold, the statue of the Virgin and the high altar. Behind it the polished brazen screen, and within it the tomb and altar, glowing with the light of tapers."

In each little recess at the back of Henry VII's Chantry altars were fitted up, and at the end of each aisle. Try and imagine it all as it was in the middle of the sixteenth century. Those ugly tombs which fill up some of the recesses are a sad sight, and the whole chapel seems to speak of the great break in England's religion—I mean the Reformation.

I have copied out parts of Henry VII's will from Neale and Brayley's delightful old book on the Abbey. This will give us a good idea of how he wished to build his chapel, and the real care and thought he took about his own tomb. Now, do not skip reading this will; it is not dull, I assure you. I have made it easier for you by using our present form of spelling.

"Begun March 31, 1509, at Richmond. Finished on the 10th of April, at Canterbury.

"In the Name of the merciful Trinity, the FATHER, the SON and the HOLY GHOST, Three Persons and one

GOD, We, Henry, etc., make this our last will and testament in the manner and form hereafter ensuing. . . . And howbeit I am a sinful creature, in sin conceived, and in sin have lived, knowing perfectly that of my merits I cannot attain to the Life everlasting, but only by the merits of Thy blessed passion, and of Thine infinite mercy and grace. . . .

“And forasmuch as we have received our solemn coronation, and holy ‘Inunccion,’ within our monastery of Westminster, and that within the same monastery is the common sepulchre of the kings of this realm ; and especially because that within the same, and among the same kings, resteth the holy body and relics of the glorious King and Confessor, Saint Edward, and divers other of our noble progenitors and blood, and especially the body of our great Dame of right noble memory, Queen ‘Kateryne’ [Katharine], wife to Henry the V and daughter to King Charles of France ; and that we, by the grace of God, propose right shortly to translate into the same the body and relics of our Uncle of blessed memory, King Henry the VI, for these and divers other causes and considerations . . . that our bodies be buried within the same monastery ; that is to say, in the chapel where our said great Dame lies buried ; the which chapel we have begun to build of new, in the honour of our Blessed Lady. And we will that our tomb be in the midst of the same chapel, before the high altar. . . . In which place we will, that for the said Sepulchre of us and our dearest late wife, the queen, whose soul God pardon, be made a tomb of stone, called Touch, sufficient in ‘largieur’ for us both. And upon the same, our

image, of our figure, and another of hers, either of them of copper and gilt, of such fashion, and in such manner as shall be thought most convenient by the direction of our executors, if it be not before done by ourself in our days. And in the borders of the same tomb, be made a convenient scripture, containing the years of our reign and the day and year of our decease. And in the sides, and both ends of our said tomb, in the said Touch under the said border, we will Tabernacles be graven, and the same to be filled with images, especially of our said 'avouries,' [or patron saints] of copper and gilt. Also we will that immediately after our decease, and after that our body be buried within the said tomb, the body of our said late wife the Queen, be translated from the place where it now is buried, and brought and laid with our body . . . if it be not so done in our days. . . .

"And if our said Chapel and tomb, and our said wife's images, grating and enclosure, be not fully accomplished and perfectly finished, according to the promises made by us in our lifetime, we then will, that not only the same chapel, tomb, images, grating, enclosure, and every of them, and all other things to them belonging, with all speed and as soon after our decease as goodly may be done, be by our executors wholly and perfectly finished in our behalf. . . . Also that the said Chapel be desked [seats ?] and the windows of our said chapel be glazed and with 'stores,' images, arms, badges and 'cognoisants,' as is by us readily devised, and in picture delivered to the Prior of Saint Bartholomew besides Smithfield, master of the works

of our said Chapel ; and that the walls, doors, windows, arches, and vaults, and images of the same our Chapel, within and without, be painted, garnished and adorned with our arms, badges, 'cognoisants,' and other convenient painting, in as goodly and rich manner as such a work requireth, and as to a King's work appertaineth."

After reading this, does it not seem strange and sad that Henry's "great Dame, Queen Katharine" was quite forgotten, and that her coffin was exposed until the end of the eighteenth century, and never properly interred until 1872 ?

That will was only finished twelve days before King Henry died of consumption on April 22, 1509. He gave at the same time £5,000 in "ready money by the hand" for carrying on the building, besides leaving enough to finish the whole work. So he never saw his wishes fulfilled, and never enjoyed the beauty of his chapel. Henry's funeral was on a very magnificent scale, and his wife's coffin was taken up from one of the side chapels and laid with her husband's in the vault under the tomb. They were the first to be buried in a vault in Westminster Abbey. The beautiful tomb and grating which enclosed it, the former by an Italian artist, Pietro Torregiano, was quickly started according to Henry's will—indeed, the grating had been begun during his lifetime ; it is ascribed to one Esterfeld. The little angels at the ends of the tomb are wonderfully fashioned, and seem as if they were just going to fly off again. The little figures of Henry's patron saints, or "avouries" were all there. The Puritans forgot to take some when they stole all they

could, and one of those which are left is of S. Edward. We have the picture of it at p. 172). In the British Museum there is a wonderfully-sealed "indenture," in which Henry agrees with the Abbot of Westminster for certain Masses and prayers to be said, etc. :

"This Indenture, made between the most Christian and most excellent Prince King Henry the seventh . . . the xvi day of July, the nineteenth year of his most noble reign (1504) and John Islip, Abbot of the monastery of Saint Peter of Westminster . . . the same Abbot, Prior and convent and their successors from the date of these presents, shall provide, ordain, have said and keep perpetually, for ever while the world endure, three monks of the order of Saint Benedict in the same monastery, over and above the number of monks that ought to be had and sustained in the same monastery by reason of the foundation thereof or otherwise. In which monastery the said King willeth and determineth by God's grace his body to be buried and interred. . . . The said monks to say daily Mass and Divine Service, whilst the world shall endure, for the King and Realm, the soul of the Princess Elizabeth, the late Queen his wife, their children and issue, Prince Edward, the King's father, and Margaret his mother."

Before we say good-bye to Henry VII and to his queen, Elizabeth of York, we must recall two most important events in his reign, viz., the discovery of America, in 1498, by Christopher Columbus, who sailed in a ship fitted out at the cost of Queen Isabella of Castile, the mother-in-law to Henry's two sons, Arthur

and Henry. The English king soon afterwards sent two more ships to the West, under Sebastian Cabot, who discovered the island of Newfoundland, which is our oldest colony.

For a very long time no one knew or could find King James I's grave, though it was known that he was buried in the Abbey. At last, in 1869, Dean Stanley found his coffin, and where do you think? In the same vault, lying by the side of his great grandfather, Henry VII! James I (the VIth of Scotland), was the first *Stuart* king and the first King of Scotland and England. He became king through his grandmother, Princess Margaret, the eldest daughter of Henry and Elizabeth. We have not time here to say much about him, but I want you to know and to realize that this James I is the king whose name is in our authorized Bibles, for because it was under his reign that the English Authorized Version of the Bible was finished and published. This was in 1611. Next time you open your Bible look at the Preface, and you will find the following :—

“To the most high and mighty Prince
James,
By the Grace of GOD,
King of Great Britain, France,¹ and Ireland,
Defender of the Faith, etc.
The Translators of the Bible wish Grace, Mercy,
and Peace,
through JESUS CHRIST our LORD.”

¹ Then the English kings still kept that empty title of “King of France.”

Let us go back again to the chapel, and pause for one moment at the high altar. Underneath it lies Henry VII's grandson, Edward VI (born 1537, died 1553), the delicate young king whose reign lasted only six years. Edward VI was the third Tudor king, and the son of Henry VIII and Queen Jane Seymour. He was the first Protestant king, and when he was buried in the Abbey there was no abbot to say the funeral service, but only a dean (Cox), for Henry VIII having suppressed all the monasteries and convents in his kingdom, of course S. Peter's at Westminster went too. It was in January, 1540, that Abbot Boston surrendered the Abbey. Only thirty-nine years had gone by since the chapel was finished, and radiant in its grandeur; and now it was spoilt—yes, spoilt for ever—by the ignorant Reformers. During Henry VIII's reign the Church in England had been divided into two great parties, called the "Old Religion" and the "New Religion." The followers of the "New Religion" were the Reformers; they were known as "Protestants," because they *protested* against the Pope of Rome being the head of the Church in England and interfering with them. However, the word "Protestant" is not used either in our Prayer Book or in our Bible, so we should be wise never to use it, for it gives a very wrong idea of our Church.

The followers of the "Old Religion" were the friends of the Pope, and were called the "Roman Catholics." It was a very serious time for the Church of CHRIST in England, and that time is known as the "Reformation." There were many good things

done by the Reformers, which purified our Church, making it healthier and better, for reforms were much needed. But there was also much harm done by many people who, though good, were very ignorant, and what was perhaps still worse, they were bigoted.

One of the good things that was done in the reign of Edward VI was that the first English Prayer Book was compiled from the old Latin service books. Our present Prayer Book is almost the same as those which are known as Edward VI's First and Second Prayer Books.

Therefore, as you gaze at the altar, think of James I and Edward VI, who lie under its shadow, and remember that we owe our first English Prayer Book (1549) and our first English Authorized Version of the Holy Bible (1611) to their respective reigns.

When you are older I do hope you will read the History of the Reformation. Then you will learn that our English Church did not begin at the Reformation. You will also learn that it has existed for nearly seventeen hundred years in Great Britain, and that it is a great branch, as are the Roman and Greek Churches, of CHRIST's Holy Catholic Church.

Not very far from the high altar lie the last King and Queen of England to be buried in this dear old Abbey. They are George II (born, 1683, and died in 1760), and his wife Caroline of Anspach, who died in 1737. Beyond them lie their eldest son Frederick, with his wife and five children. George II's three other children are also buried there. So as we come into the Chapel of Henry VII we walk over the graves of the

family of that Hanoverian king whose one good quality seems to have been that he could talk English, an advantage that he certainly had over his father, George I. This might well be called George II's Corner.

Before we go into the aisles we must notice the tattered and torn old flags, or rather banners, which hang over the beautifully-carved oak stalls. Those stalls were, of course, intended for the monks, but were not used by them for very long. They were added to in the reign of George I (1725) when that king renewed the Order of Knights of the Bath. Do you remember how Richard II started that Order? Windsor Chapel was used for the installation of the Knights of the Garter, so King George I thought he would use the Chapel of Henry VII for the Knights of the Bath, being a convenient and suitable place for that Order. That is why you see all those banners and coats of arms on the stalls. For nearly a hundred years the Knights of the Bath were installed in Henry VII's Chapel. Every new knight hung up his banner over his allotted stall, and had his coat of arms engraved in colours on a brass plate fixed on to his stall.

The Order became so large that these ceremonies had to end. No more new banners were put up, and only these remain to speak to us of the olden days. The famous Duke of Wellington was the last knight to hang his banner up. You will know it by a lion on a ducal crown, holding a banner—the cross of S. George. It is on the north side, on the left of a crest with a dove. The seats below were used by one of the three squires who had to attend a Knight of the Bath. The squire

also had his coat of arms put on his seat. The carvings are very quaint, and are not at all religious ; you may be able to discover some turkeys chasing a boy, little monkeys thrashing corn, and a bear playing on bagpipes.

Now for our last walk round this chapel. We must go out of the big door, and at each side we shall find a little door leading to the north and south aisles. In the north aisle there is a very large monument put up by James I to the two queens, his cousins, Mary (died 1558), and Elizabeth (died 1603), daughters of Henry VIII by Katharine of Aragon, and Anne Boleyn. These two step-sisters were not friends in their lifetime. Queen Mary was of the "Old Religion," and very embittered and bigoted. She consequently won the name of "Bloody Mary," so terribly did she behave to the Reformers. Queen Elizabeth was a Reformer ; she is often known as "Good Queen Bess." During Mary's reign the Westminster Monastery was restored and Feckenham made the abbot. It was due to him and Queen Mary that S. Edward's shrine was set up. But in Queen Elizabeth's reign Abbot Feckenham was deprived, and in 1561 a new Dean of Westminster was appointed. Since then there have been no more abbots, and the monastery was turned into a large college for gentlemen's sons. On this joint tomb is inscribed in Latin : "Consorts both in throne and grave, here rest we two sisters, Elizabeth and Mary, in hope of one resurrection."

Beyond this tomb are three monuments to little children, which Dean Stanley called "The Innocents' Corner." One baby of three days old is in her cradle,

the other of two years reclines on her elbow on a little altar-tomb. These two are the daughters of James I. In the urn above are the bones of the two little princes, Edward V and the Duke of York, brothers to Queen Elizabeth of York.

In my old guide book of 1772 I find this: "You will see fixed on the East wall, a beautiful Altar, raised by King Charles II to the memory of Edward V and his brother, who by their treacherous Uncle, Richard III, were murdered in the Tower. The inscription, which is in Latin, gives a particular account of their sad catastrophe, and may be translated thus: 'Here lies the reliques of Edward V, King of England, and Richard, Duke of York: who being confined in the Tower, and there stifled with pillows, were privately and meanly buried by order of their perfidious Uncle, Richard, the usurper: their bones long enquired after and wished for, after lying 201 years in the rubbish of the stairs (i.e., those lately leading to the Chapel of the White Tower), were on the 7th of July, 1664 by undoubted proofs discovered; being buried in that place. Charles II, pitying their unhappy fate, ordered these unfortunate princes to be laid amongst the reliques of their predecessors, in the year 1678.'" The altar has gone, but the urn remains, and if you can read Latin you should see whether the inscription on it tallies with this translation.

We must turn back and go to the south aisle if your patience will last out, for I fear this is rather a long and difficult chapter. I think we might call this south aisle the Stuart Aisle, as so very many of that family are buried there.

The first tomb as we enter is that of Margaret Douglas, Countess of Lennox, daughter of Princess Margaret, Henry VII's eldest daughter (whom I asked you to remember) by her second husband. This Countess of Lennox was the mother of Lord Darnley, the father of James I. You will see on her tomb his kneeling figure, with a crown on his head.

A little further down we find the handsome monument to Mary, Queen of Scots, who married that Lord Darnley as her second husband. Her son, James I, brought her body from Peterborough Cathedral that the like honour might be done to the body of his dear mother that had been done to others and to the late Queen Elizabeth. Mary, Queen of Scots, was also descended from that wonderful Princess Margaret, by her first marriage with King James IV of Scotland. So you see, James I was doubly descended from Henry VII. You should look at my plan now to understand all this better, and then you will see how England came to have seven Stuart kings and queens.

The other notable Stuarts in this south aisle whose graves are not even marked are :—

Charles II (died 1685), grandson of James I.

Queen Mary of England (died 1694), } great grand-
and her husband, } children

King William III (died 1702). } of

Queen Anne (died 1714). } James I.

There are seventeen children of Queen Anne, and ten children of James II buried near their ancestress, Mary, Queen of Scots.

There is one tomb at the end which we cannot pass

over. It is very beautiful, and is also the work of the celebrated Pietro Torregiano. A very great and good lady lies buried there—Margaret, Countess of Richmond, the mother of Henry VII, by her first husband, Edmund Tudor. As we began with the founder's history, we now end with his dearly-loved mother, whose goodness and influence is still felt, even in this busy world. Why? Because this Lady Margaret founded two famous colleges, which she dedicated, one to CHRIST,¹ the other to S. John, His loved disciple, at Cambridge. She died in July, 1509, only three months after her son's death, and a few days after the coronation of her grandson, Henry VIII. "Every one that knew her loved her, and everything that she said or did became her." Would it not be nice if our friends could say that of us?

¹ These are now known as CHRIST's College and S. John's College.

THE CHAPELS

S. Faith's Chapel

This was the old revestry where the priests put on their vestments.

It is one of the very oldest parts of the Abbey.

The door on the right leads into the cloisters.

There is another entrance into Poets' Corner on the left.

The traces of an old painting over the altar are known to represent S. Faith.

This chapel is used for the daily celebrations of the Holy Communion, and is set apart all day for private prayer and meditation.



XXVI. S. FAITH'S CHAPEL.

To face page 198.



XXVII. THE CHAPEL OF S. BENEDICT.

To face page 199.

The Chapel of S. Benedict

(In the south ambulatory)

Abbot Curtlington (died 1333), buried before the altar.

Archbishop (Cardinal) Langham (died 1376), formerly Abbot of Westminster, left his very large fortune to the Abbey. His tomb is on the right side against the ambulatory railings.

The centre tomb (1645) is that of the Earl and Countess of Middlesex.

The Chapel of S. Edmund

The carved canopied tomb is that of Sir Bernard Brocas (died 1396).

The low altar-tomb is that of Sir Humphrey Bourchier, who was killed at the battle of Barnet (1471), when fighting for Edward IV.

Just below, in the pavement, lies his kinsman—Edward Bulwer Lytton, Lord Lytton (1873), the famous novelist.

Henry Ferne, Bishop of Chester (died 1662) who attended Charles I in prison, lies close to Lord Lytton, under a blue slab with five emblazoned shields and a mitre in brass.



XXVIII. THE CHAPEL OF S. EDMUND.

To face page 200.



XXIX. THE CHAPEL OF S. PAUL.

To face page 201.

The Chapel of S. Paul

(In the north ambulatory)

The chapel is on the left-hand side.

Lord Bouchier's tomb is plainly seen in the screen. He was made standard-bearer to Henry V for his bravery at the battle of Agincourt. He died, 1431.

James Watt's large monument is in this chapel.

The Islip Chapel, S. Erasmus' Chapel

(which leads into S. John the Baptist's Chapel, north ambulatory)

The Islip Chapel is easily recognized by its stone screen; the chantry above is where the wax effigies are kept.

Abbot Islip fitted up this chapel, and he lies buried there.

S. Erasmus' Chapel is very small, and was fitted up by Richard II for the figure of a saint. The outline of the figure can still be seen.

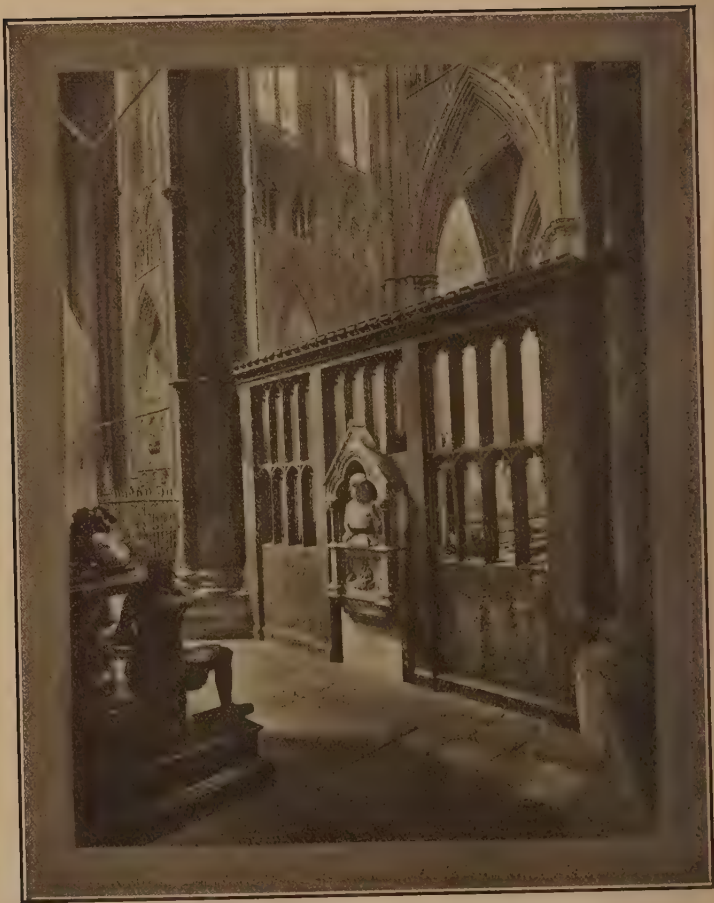
It leads into S. John the Baptist's Chapel. There the aumbries may still be seen on the north-east side.

<i>Abbot Colchester (died 1420)</i>	}	<i>have their tombs in the screen.</i>
<i>Bishop Millyng (died 1492)</i>		
<i>Abbot Fascet (died 1500)</i>		



XXX. THE ISLIP CHAPEL.

To face page 202.



XXXI. S. JOHN THE EVANGELIST'S CHAPEL.

To face page 203.

S. John the Evangelist's Chapel

(Against the north transept)

The screen dates from the fifteenth century, and was given by Abbot Esteney.

The monument on it is to Sir John Franklin (died 1847), who is said to have discovered the North-west Passage.

This chapel leads into the Chapel of SS. Michael and Andrew.

CHAPTER XVII

The Chapels

THERE are nine chapels in the ambulatory, besides the one dedicated to S. Faith. This little book would hardly be complete without a chapter on these chapels, so I am going to try and tell you about them, very quickly, that you may know enough to make you long to go and see them and to learn more about them.

We will take **S. Faith's Chapel** first, for that stands, as it were, alone, and it is one of the very oldest parts of the Abbey. It was used in the monastic days, as the revestry; there are two doors, one leading into the cloisters, and the other into the south transept (Poets' Corner). The revestry was used by the priests when putting on their vestments. It is very interesting to see to-day that same rack at the west end of the chapel, on which the beautiful copes and other vestments were hung up. A few years ago it was thought fitting to turn this room, which was never used, into a little chapel, where the daily Eucharists could be celebrated, and which could be set apart, during the day, for private prayer and meditation. So it was consecrated and dedicated to S. Faith, and has proved to be a great blessing. Its dim light and dark old walls fill one with awe and

reverence. Over the altar are traces of a painted figure, which we know from Abbot de Ware's *Chronicles*, is meant to represent S. Faith. That is why the chapel was named after her. In the olden days there used to be three doors in the little low archway leading to the south transept. Some of their hinges still remain. The middle door was lined with—whatever do you think? You will never guess, so I must tell you, though it is very nasty! It was lined with human skins, supposed to be of Danish prisoners. That alone will tell you its great age, for you know the Danes invaded England long before the Norman Conquest (1066).

We will make a little tour round the ambulatory chapels, beginning on the south side, opposite King Sebert's tomb. Before we peep into them, I want to remind you that every one of these chapels used to have a beautifully arranged altar, and they were constantly, if not daily, used by the monks. In some, like S. Edmund's, there was room for tombs and monuments, but it is only since the Reformation days (1540) that the altars were cleared away, and that these very unsightly monuments and tombs were erected, thus quite spoiling these nine little chapels, which had once been really lovely.

S. Benedict's Chapel is dedicated to the great Italian monk, who died at the end of the sixth century. He founded an Order of devout men and women, well-known to this day as the Benedictines. It was right to dedicate a chapel in this Abbey to S. Benedict, for its monastery had always been served (in King Sebert's days too) by his Order of monks. Westminster was one of

the most important Benedictine Houses in England, Glastonbury was another.

In France, at the Abbey of Fleury, the Benedictines greatly treasured a sacred relic which had been in their possession for several hundred years. This relic was the skull of S. Benedict, their founder. King Edward III, by some means and with great pride, brought this treasure to his beloved Westminster Abbey, to keep and revere in the little Chapel of S. Benedict. Cannot you imagine what excitement there must have been in the Westminster monastery when this relic was given to their Abbey in 1355? Of course it was ruthlessly destroyed in 1540.

In our picture we can see the position of this chapel. It is on the south-east side of the Poets' Corner. Dryden's monument—the back of it I should say—is in front of the Elizabethan tomb. That large tomb is to the first Earl and Countess of Middlesex. The earl was Lord High Treasurer to James I, but was impeached by Parliament, and degraded for misconduct. He died in 1645.

Against the railing of the south ambulatory we see the beautiful and reposeful figure of Archbishop Langham on his altar-tomb. He died at Avignon in 1376, but was brought back to his old monastery, where he first served as a monk, then as abbot. He became Bishop of London, and of Ely, and Archbishop of Canterbury in the reign of Edward III. The Pope made him a cardinal, and this so displeased the king that Archbishop Langham fled to Rome. There more honours were given him, and he was also appointed

Bishop of Praeneste in France, where he worked until his death. He was the only Abbot of Westminster who became a cardinal. Langham never forgot our Abbey, and he left his very large fortune to its building fund, so that the nave of the Abbey grew, and the cloisters, the Jerusalem Chamber, the Abbot's House (now the Deanery), the College Hall, all owe their existence to the wealth and kindness of Archbishop Langham. For ten years Abbot Litlington used his predecessor's large bequests with the greatest care and wisdom.

The first person to be buried in this chapel was Abbot Curtlington, in 1333. His grave was in front of the altar. We can just see the altar-steps in the foreground of our picture. I fear you will not be able to go inside this chapel, as it is always closed to the public.

S. Edmund's Chapel comes next, and faces the tombs of Richard II and Edward III. It is dedicated to the King of East Anglia who was stabbed to death by the Danes, in 870, because he would not give up the Christian Faith. Being an English martyr and saint, his name was always linked with that of S. Edward. Until the Dissolution (1536-38) his chapel was only used for the burial of royal persons. The old oak screen dividing this chapel from the south ambulatory is very fine. The very old tomb against it, on the right as we enter, is that of William de Valence, Earl of Pembroke, who died in 1296. His son, Aymer, lies in the sanctuary, as you will remember (see p. 139). William de Valence was a step-brother to Henry III. This tomb is the only existing example of Limoges enamel in England, but,

alas! very little of the enamel remains now. In the Chapter House there is a full-sized picture of Valence's effigy. You should look at it, for it will give you such a good idea of what the effigy really was.

On the left-hand side we find Edward III's Corner (see p. 84). The altar-tomb is that of John of Eltham, who died in 1337, aged 19. Though only a boy when he died, he had acted three times as Regent of England whilst his brother, Edward III, was in France. The alabaster effigy is very valuable, because it gives the armour of the time in such detail. If you look back at Chapter X you will see these two tombs, for this picture only gives the south end of the Chapel of S. Edmund. In our picture we can see the figure of Sir Bernard Brocas lying under the beautifully-carved stone canopy. Sir Bernard was a very trusted friend and servant of Richard II and of Queen Anne of Bohemia. The old stone tomb below marks the grave of Sir Humphrey Bouchier, who was killed in the battle of Barnet, when fighting for Edward IV (1471). On the floor you can see a long blue slab with much lettering. It is the grave of Lord Lytton, a famous novelist and poet, who died in 1873. Some day you should read his books, *The Caxtons*, *Rienzi*, and *The Last Days of Pompeii*. A little towards the east is another blue slab, which has much brass-work inlaid. In the centre is a mitre. This is the grave of Bishop Ferne, of Chester, who attended Charles I when he was beheaded. Bishop Ferne, we are told, was a delightful, if not unique man, who was never angry.

We come to S. Nicholas' Chapel. It is dedicated

to that good Bishop of Myra, the patron saint of children. You should read his life and S. Benedict's in that delightful book called *In God's Garden*. Queen Eleanor (Edward I's wife) gave a finger and various bones of this saint to this chapel.

The monuments are mostly of the time of Queen Elizabeth and are not of interest, except the grave in the pavement, "whereon the effigies of a knight in armour is lively engraven." This is the grave of Lord Stanley, who crowned his step-son, Henry VII, on the battlefield of Bosworth. He was afterwards created Lord Derby. His wife, the good Lady Margaret, lies, as you know, in the south aisle of Henry VII's Chapel.

We must now pass the steps leading to that chapel, and turn into the north ambulatory. We shall find on our right the **Chapel of S. Paul**. This was once very beautiful, but the monuments erected since 1540 have completely destroyed it. King Edgar gave some relics of this great Apostle and saint to this Abbey of S. Peter, including the cloth which S. Paul's head was wrapped up in after execution. Imagine (at any rate try to) the reverence and the care the Benedictine monks took of those relics, and how different this tiny Chapel of S. Paul must have been, when it contained such precious relics of that greatest of all the Apostles.

The tomb in the screen, which we can plainly see in our picture, is that of Lord Bouchier. I want you to remember him, for he was rewarded for bravery at the battle of Agincourt, by being made standard-bearer to Henry V and a member of the household of Queen Katharine of Valois.

In the centre of S. Paul's Chapel is a particularly ugly and large monument to James Watt, who died in 1819. He invented and improved mining and railway steam-engines. When this monument was put up, the pavement gave way under the tremendous weight, showing rows upon rows of gilded coffins.

As you walk down the north ambulatory, opposite the tomb of Edward I, there is a little low, arched door; over it, in faded, but still legible old English letters, *Sanctus Erasmus*, which means Saint Erasmus. This very small chapel was dedicated to that saint by Richard II, who had it fitted up to hold a figure representing a saint. The outline of where that figure stood against the wall can still be seen. If you were to look up you would see a hole, from which a lamp was hung on a chain, the lamp was always kept alight. This quaint chapel leads into a larger one, dedicated to **S. John the Baptist**, which was not behind S. Paul's in the matter of relics, for King Edgar also gave to the Abbey a relic of the saint who was the great forerunner of CHRIST. It was, of course, much prized, and kept by the altar.

Some cupboards, or aumbries, for such is the proper name, can still be seen in the north-east side of the wall. In these the vestments and the altar vessels were kept. There are three old altar-tombs in the screen here, which we must remember.¹ The furthest one to the east is that of Abbot Colchester, who was abbot from 1386 until he died in 1420. Colchester was very highly respected by three kings,

¹ This tomb was wrongly re-dated when restored.

viz., Richard II, Henry IV, and Henry V. They sent him with several important messages to foreign courts. Shakespeare mentions Colchester in Richard II, v. 6 :—

“The grand conspiritor, Abbot of Westminster,
With clog of conscience, and sour melancholy
Hath yielded up his body to the grave.”

Widmore tells us, “In the latter part of this man’s time, the rebuilding of the west part of the Abbey was carried on with great application.” For this he must have used Archbishop Langham’s fortune, and carried on Abbot Litlington’s work.

In the second tomb lies Thomas Ruthall, Bishop of Durham. He was private secretary to Henry VII.

There are two tombs on this third one. The old carved altar-tomb is that of Abbot Fascet, only two years an abbot when he died (1500) in the reign of Henry VII. On the top of his grave, the stone coffin of Bishop Millyng was placed, to make room for a large monument. Bishop Millyng was Abbot of Westminster from 1469 to 1474, just at the time when the ill-fated little Edward V was born in the sanctuary. Abbot Millyng baptized him like “any poure man’s child,” and stood godfather, for there was no one else to take the part. He was very kind to the poor mother, Queen Elizabeth Woodville, and Edward IV afterwards rewarded him by making him Bishop of Hereford. His coffin is broken, but the Hereford badge, a cross fleury, can be seen on the lid.

In the **Islip Chapel**, adjoining, and easily distinguished by its very handsome carved screen, is the tomb

of the Abbot Islip, who fitted up this chapel in 1520. He was a great favourite of Henry VII and laid the foundation (do you not remember?) of the king's beautiful chapel. Abbot Islip did much to beautify the Abbey, and he took a very active part in the building of Henry VII's Chapel.

Above is the chantry, where the wax effigies that were laid on the coffins at funerals, are to be seen in great glass cases. They are well worth seeing.

If you have sharp eyes, you will notice, when you are outside the Islip Chapel, the rebus¹ of that abbot. It is an eye, a slip or branch of a tree, held by a hand, and a man slipping off that branch = Islip! This is carved on the frieze inside and outside the chapel.

At last we are coming to the end of these nine chapels. Now, we have three all in one with only one entrance. They are at the end of the north ambulatory, and are alongside of the Statesmen's Aisle.

The first of this trio is dedicated to **S. John the Evangelist**, and our picture is taken from the inside, to show its beautiful old fifteenth century screen, given by Abbot Esteney. It was then finely carved, gilt and adorned with arms.

For some unknown reason, this screen was plastered up in 1773, but it was restored by Dean Stanley. Abbot Esteney was buried in S. John the Evangelist's Chapel, but now his tomb is outside, under General Wolfe's ponderous monument. In an old guide book (1772) this account is given: "It is remarkable, that in break-

¹ A word represented by a picture.

ing up a grave, the body of this Abbot was discovered in a coffin quilted with yellow satin, having on a gown of crimson silk, girded round him with a black girdle ; on his legs were white silk stockings, and over his face a clean napkin doubled up and laid corner wise. This was on August 17th, 1706 ; the lid of the coffin being carefully closed again, the body may probably continue sound for many more years."

Let into the screen, as you will notice, is the monument to Sir John Franklin, who died in the Arctic regions on June 11, 1847, whilst trying to discover the North-west Passage. His crews, numbering one hundred and thirty-four, had started in two ships in May, 1845. They were last seen in the following July. As they were not heard of again, forty different expeditions were sent out to try and find them, but all in vain. Fourteen years later, Lady Franklin sent another ship, which was in 1859 successful in finding various relics (a Bible amongst them), and a written record on Admiralty paper, dated May 28, 1847. This said, "All well," and a year later the following was added, dated April 25, 1848, "H.M. ships *Erebus* and *Terror* were deserted on April 22nd, five leagues north-west of this, having been beset since September 12th, 1846. Sir John Franklin died on June 11th, 1847. The officers and crews, consisting of one hundred and five souls, under the command of Captain F. R. M. Crozier, landed here, King William's Island."

The discovery of the North-west Passage, which cost so many valuable lives, has been attributed to Sir John Franklin, one of England's best heroes. The

day before Lady Franklin died this monument was placed in S. John the Evangelist's Chapel. The words on it are by Sir John's nephew, Lord Tennyson :—

“Not here : the White North has thy bones ; and thou,
Heroic sailor soul,
Art passing on thy happier voyage now
Towards no earthly pole.”

The celebrated Nightingale monument is in the **Chapel of S. Michael**. It is only famous as a piece of realistic sculpture, and is the work of Roubiliac. Death, in the ugly form of a skeleton, is coming out from the grave and aims his dart at the lady. She is fainting in her husband's arms, whilst he tries to ward off the fatal blow.

There is a story that one night a robber broke into the Abbey. He suddenly caught sight of this figure of Death shining in the moonlight. It so frightened him that down went all his tools, and he took to his heels and fled. That spectre has thus, you see, been of some use to the Abbey ! The monument is to Lady Elizabeth Nightingale, who died in 1731.

When you go to the Abbey, promise me to go right into S. Andrew's Chapel and look for the pillars on the left, which have two Purbeck marble shafts. These shafts have been protected, and so, consequently, have kept their original colour and the polish they had when first erected in Henry III's reign. They will give you some idea of the early beauty of the building.

The **Chapel of S. Andrew** and the **Chapel of S. John the Evangelist** contained relics of their

famous patron saints. The good Queen Maud (wife of Henry I) gave the relics of S. John's clothes and of his cell. S. Edward gave some bones of S. Andrew and part of the cross on which, it is said, he was crucified.

You see how rich the Westminster Abbey was in possessing the relics of (1) S. Benedict, (2) S. Nicholas, (3) S. Paul, (4) S. John the Baptist, (5) S. John the Evangelist, and (6) S. Andrew. In these days people do not believe in relics, they sneer at such things. But it was a very solemn care, from the earliest Christian days until the Reformation, to preserve any sacred thing. One cannot help grieving that, owing to ignorance and prejudice (two faults which always go together), so much has been lost to us, and that the Abbey has been stripped of all these interesting, if not sacred, links with the past.

Here we say good-bye to the Abbey-church, and have a stroll round its cloisters, before we go away altogether.

I am ashamed of the vast amount I have left out, but again I only hope that these few chapters will make you long to know more about this glorious monument of England's Christianity, and that you will read and study those delightful books which I have mentioned on p. 6.

THE MONASTERY BUILDINGS

The Jerusalem Chamber

(Attached to the Deanery of Westminster)

This, with the Jericho Parlour adjoining it, was built by Abbot Litlington (1376) for the guests' chambers of the Abbot of Westminster.

It was restored and re-decorated by Dean Williams about 1615.

The carved mantelpiece is of chestnut wood, and has the carved heads of King Charles I and his wife, Henrietta Maria of France, on either side.

That couple were royally entertained at dinner by Dean Williams, in 1624, just after their marriage, in the Jerusalem Chamber.

The tapestries date from the time of Henry VIII, and were hung at one time in the Abbey sacrarium.

Here Henry IV died in 1413.



XXXII. THE JERUSALEM CHAMBER.



XXXIII. THE ABBOT'S COURTYARD.

The Abbot's Courtyard

On the right is the Deanery.

At the end is the entrance to the Jerusalem Chamber.

On the left is the refectory, now used as the dining-hall for the boys of Westminster School.

The Chapter House

Built in 1250 by Henry III on the site and over the crypt of S. Edward's Chapter House.

This was used by the Benedictines until 1540.

It was also used by the House of Commons for their meetings or sittings, from 1347 until 1547. The last time they sat there was the day Henry VIII died.

From 1547 until 1865 the Chapter House was only used as a Record Office.

In 1865 the Records were taken away, and through the energy of the late Dean Stanley, and under the guidance of Sir Gilbert Scott, the Chapter House was restored to its original beauty.



XXXIV. THE CHAPTER HOUSE.

To face page 220.



XXXV. THE SOUTH CLOISTER.

The South Cloister

This was built by Abbot Litlington about 1376, with Archbishop Langham's bequest.

At the eastern end are the graves of eight abbots :

Vitalis (died 1082); Crispin (died 1114); Herbert (died 1140); de Blois (died 1159); Laurentius (died 1175); Walter (died 1191); Postard (died 1200); de Humez (died 1222).

CHAPTER XVIII

The Monastery Buildings

WOULD you not like to have just an idea of where and how the Westminster monks lived from 1065 until 1540?

The Benedictines used these buildings for five hundred years. That Order had long before served in the Abbey of S. Peter, but they had then only mud huts to dwell in. Very different was the monastery which S. Edward the Confessor built for them, and still grander were the buildings of Henry III and of Abbot Litlington.

S. Benedict, who founded the Order, had impressed the world by his wonderfully devout and pure life, which was the highest ideal of religious life of the sixth century. From his first monastery on Monte Cassino, existing still, hundreds of Benedictine houses sprung up—especially in France and England. It is said that “in every rich valley, by the side of every clear and deep stream, arose a Benedictine abbey, a centre of local good and Christian civilization.” S. Benedict had two great principles for his brothers, or monks. They were *labour* and *obedience*. There is a book, of seventy-three chapters, which gives the “Rule of S. Benedict,” and a wonderful book it is.

After reading only quotations from it one can quickly understand the reason why the Benedictines were such centres of all that was good. The monks had to be obedient, silent, and humble ; they must worship God, study, and work. The abbot was to call together every member of the house, and consult with them on all important matters ; in ordinary matters he need only discuss them with the elder brethren. That is why the Benedictines needed a Chapter House. There are seventy-two ways in the Rule of doing good works according to the teaching of our LORD. No hard and fast rules were to be made.

In Chapter XXXV we read that the brethren are to serve by turns in the kitchens, unless ill or busy at some important work ; and that the one on duty on Saturdays is to clear up for the week, and to give up all the cloths and utensils in good condition for his successor in office. Thus the daily life of a monk of the Order of S. Benedict was put in order, as it were—showing that by regular and constant prayer, plenty of varied work, men could lead devout lives and also help others to serve God. I must tell you how the last chapter of the Benedictine Rule ends up : “ That the Benedictine Rule is not an ideal of perfection, but a help for mere beginners who desire to lead a holy life.”

Such a monastery supported itself, and everything that could be made within its walls was made by the brothers. So you see the Westminster monks were by no means lazy. Their lovely Abbey was, of course, cared for by them ; they sung in the choir, they saw to the altars, to the vestments, and kept all beautifully clean

and in order. The poor were looked after, the sick were comforted and helped. The boys were taught in their school, and many a lad of "gentle" birth was sent to these monks, who were well known for their teaching powers. The Benedictine school was the beginning of the present Westminster School.

The monks got up at 2 a.m. every day to say Mattins, by the dim candle-light in that great Abbey. Though they were up so early, they made up for it by going to bed at 8 p.m.

We will enter the **Cloisters** by Dean's Yard. We have a picture of the fourteenth century cloisters, which had been until then the burial-place of most of the abbots. At the end of this cloister some of the graves are still to be seen, and look so old and interesting. In 1752 they were unfortunately all wrongly re-named and re-dated, but the following abbots are known for a fact to rest here:—Vitalis, died 1082; Gilbert Crispin, died 1114; Herbert, died 1140; Gervase de Blois, died 1159; Laurentius, died 1175; Walter of Winchester, died 1191; Postard, died 1200; and de Humez, died 1222.

There is a long blue slab in the pavement, which is supposed to mark the graves of twenty-six monks who died of the plague in 1349.

As you enter the south cloister from Dean's Yard, on your immediate right is the Deanery, which was once the Abbot's House. The Abbot of Westminster was a very great dignitary of the English Church, chiefly owing to S. Edward's wishes about the Abbey and monastery, and to its being the place for all the coronations.

Yes, and the Abbot of Westminster was very rich too. He was supposed to entertain royalty and use much hospitality.¹ When he went out riding his mule or horse was covered with a cloth of gold, and he had a retinue of a hundred persons.

In the Benedictine Rule there is a whole chapter on how an abbot should entertain guests. The abbot had his two special monks to serve in his own kitchen, so that no extra work should be given to the brethren by the arrival of unexpected and sudden guests! The guest-room was to be under the charge of a brother, but no other monks were to speak or mix with the guests.

Leading from the Courtyard, up those steps you see in our picture, are the guest-chambers, built by Abbot Litlington out of the money that Archbishop Langham left to the monastery. The small one, or the withdrawing-room, is known as the Jericho Parlour, and it leads into the famous large room known as the **Jerusalem Chamber**. It was probably called by that peculiar name from the old tapestries on its walls, which illustrated the history of Jerusalem. The present tapestries are very different, and date from the time of Henry VIII.

What interesting scenes this Jerusalem Chamber has witnessed! One that Shakespeare relates I must tell you. I do not think I can do better than give you the old chronicler's² account. He tells so quaintly how poor

¹ Noble families considered it a great privilege for their little sons to serve as pages to the abbot.

² Fabyan.

Henry IV died of apoplexy in this chamber on March 20, 1413 :—

“In this year was a great council holden, at the White Friars of London, by the which it was among others, concluded, that for the king’s great journey that he intended to take, in visiting of the holy sepulchre of our LORD, certain galleys of war should be made, and other provision concerning the same journey.

“Whereupon all hasty and possible speed was made ; but after the Feast of Christmas, while he was making his prayers at S. Edward’s shrine, to take there his leave, and so to speed him on his journey, he became so sick, that such as were about him feared that he would have died right there ; wherefore they, for his comfort, bare him into the abbot’s place, and lodged him in a chamber, and there upon a pallet, laid him before the fire, where he lay in great agony a certain time.

“At length, when he was coming to himself, not knowing where he was, he freyned [asked] of such as then were about him, what place that was ; the which showed to him that it belonged unto the Abbot of Westminster ; and for he felt himself so sick, he commanded to ask if that chamber had any special name ; whereunto it was answered that it was named Jerusalem. Then said the king, ‘Praise be to the FATHER of heaven, for now I know I shall die in this chamber, according to the prophecy made of me beforesaid, that I should die in Jerusalem’ ; and so after, he made himself ready, and died shortly after upon the day of S. Cuthbert.”

Here in this Jerusalem Chamber the Revisers of the

Holy Bible regularly met, always first receiving the Blessed Sacrament in the Abbey. The Revised Version was published in 1885, and is very much used and valued.

On the left of this courtyard, by the Deanery, is the old refectory, or dining-hall of the Benedictine monks. It is now used for the same purpose, but by the Westminster School boys. It is a large hall, with massive oak beams, and one can imagine the brethren taking meals all together there, the prior and sub-prior being in charge ; the latter always said grace. Two meals only were allowed, and these were so carefully arranged and altered for different seasons that they were taken by daylight without need of lamps. What an economical plan, was it not ? No Benedictines, except those who were sickly and weak, were allowed meat of four-footed animals. Two cooked dishes were given at each meal, and a dish of fruit or young vegetables was allowed occasionally as an addition. Each monk had one pound of bread served out daily to him. During these two meals there was silence, whilst a brother read aloud. The reader was only appointed for a week, beginning on Sunday.

The Rule thoughtfully provided for the reader to have a little food before he began his task, and afterwards to eat with the kitcheners and waiters. It also wisely ordered that only such persons were to be appointed to read at meals as could discharge that office satisfactorily.

The huge tables of chestnut wood off which the Westminster boys now dine were given by Queen Eliza-

beth, and are supposed to be made from the wrecked ships of the Spanish Armada.

We must go down the cloisters again and try to imagine them in the monastic days. They looked much more cheery then, for rushes were strewn on the cold stone seats, and clean straw on the pavement, and lighted lamps hung from the walls. Here the monks would pass their spare time, and on Sundays read diligently (for worship and reading was the Benedictine work of Sundays, except for those who had special duties to discharge) and S. Benedict, ever thoughtful and considerate, adds that if there be any who either cannot or will not read or meditate, some task is to be given them to keep them from idling.

In the east cloister we shall find the beautiful old portico, the work of Henry III, with the remains of the ancient pavement. Underneath those very old tiles are buried Hugolin, S. Edward's treasurer ; Eadwine, the first abbot of the Confessor's Norman church ; and Sulcardus, a monk of this monastery, who wrote the first history of the Abbey. His manuscripts are now in the Cottonian Library at the British Museum.

This portico leads into the lovely **Chapter House**, a very necessary place for every Benedictine monastery to possess, as we have already seen. The Westminster one is the largest in England except that of Lincoln. Here all the brethren met once a week regularly to discuss and arrange the affairs of their house ; the abbot, with the prior, the sub-prior, the precentor, and the almoner, being seated in the more ornamental stalls. Any very naughty monks (and we hope there were very few) were

whipped by that marble pillar in the centre. It was a public whipping!

Very curiously the Benedictines had not the complete power over their Chapter House. From the time of Edward I, when the Lords were divided from the Commons, until 1547, the Parliament of the House of Commons met in the Chapter House. They sometimes went to the Jerusalem Chamber, but not often. The last Parliament to sit in the Chapter House was on the day Henry VIII died, and they were there when the news arrived that the king was dead. Afterwards they met in S. Stephen's Chapel, until a proper House of Parliament was built.

By 1547 the poor monks were gone, and so there was no need of the beautiful Chapter House. For three hundred years it was left to decay and dirt; though it is true that the Government used it as their Record Office. In 1864-5 the good Dean Stanley interested the Government officials so much that the Records were taken away, and a big sum of money was granted to restore the whole Chapter House. The work was at once begun, under Sir Gilbert Scott, and we ought to be very grateful to him and to Dean Stanley for their skilled care of such a historic building. They were both determined to bring it back to its first beauty, and they have succeeded. The glass cases contain some of the old missals and Bibles, which the Westminster monks illuminated and copied out. They are works of art, and show the skill and the industry of the brethren of S. Benedict. In another glass case are various charters, three of which will, I know, interest you. The earliest (785) is from Offa, King of

the Mercians, granting lands to the Abbey of S. Peter at Westminster. Another, dated 960, is from King Edgar, granting large estates. The third is a very precious one, which we referred to in the early chapters, dated 1065.

The Library, close to the Chapter House, was, of course, a very important part of the monastery, as you can understand when you read this in the Benedictine Rule: "And every one is to have a book given out to him from the library, at the beginning of Lent, which he is to read through." Edward VI sent an order for purging the library of all missals, legends, and other "superstitious" volumes. Consequently many precious books have been lost. The present books were mostly given by Dean Williams in 1620, and include some very valuable manuscripts, though many of these were destroyed by fire in 1694. But three most precious ones are there: Abbot de Ware's *Customs of the Abbey* (about 1280); the original missal of Abbot Litlington (1362); the *Liber Regalis* (1377), from which H.M. the King's Coronation Service was taken. These are kept in the fireproof safes.

The great dormitory was over the passage leading from the eastern cloister. Each monk had a separate bed, with coverings suitable to the climate. He slept in his habit and girded, so as to be ready to rise at a moment's notice. Economy was not shown here, for it was the rule for a light to be kept burning in the dormitory until the morning. A straw mattress, blanket, quilt, and pillow were given to each monk.

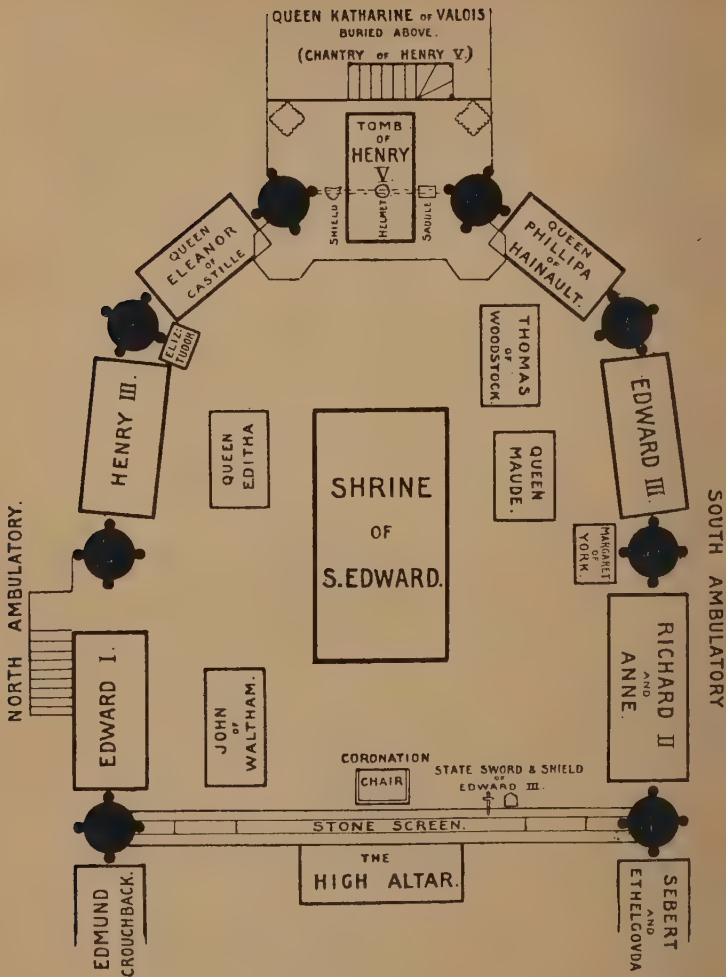
At the southern end of the east cloister there were

rows of stone basins let into the wall, where the monks washed. On the left, where now is the Little Cloister, was the infirmary, or hospital. This was destroyed after the Dissolution, and the Little Cloister was built. The Benedictine Rule was very strict about the care of the sick. In it we find that the sick must not be impatient or exacting. At the same time most careful directions are given for their comfort. They are to be placed in the infirmary, and put in charge of a competent attendant. They may have baths as often as is expedient. Old men and children (those who are put under the monks' care) are to be freed from strict rules, and may have their meals before the usual hours.

The infirmary was built by S. Edward, and added to by Abbot Litlington. It had its own garden, which is now the college garden, and its own chapel, dedicated to S. Katharine, some remains of which may still be seen on the east side of the cloister. The sick monks could hear the services in the chapel, and join in the singing. This Norman chapel was destroyed in 1571 by the Reformers. It was very beautiful, and was used for the consecration of nearly all the English bishops up to the time of the Reformation. It was in S. Katharine's Chapel that Henry III swore to obey Magna Charta (see p. 54). Many ruins still remain to remind us of its beauty and its history.

And now we must say good-bye to these dear old monastic buildings, which bring to mind so many scenes in the Benedictine life. There are some people who scoff at the monastic life. I hope you will not, but rather take all the good you can from those men who

gave up their lives to God's service. They will be judged mercifully by Him, Whom they loved and tried so hard to serve. Of course they were human, so there were failures. But let us remember the words of our Saviour, "If any man serve Me, him will My FATHER honour." (*S. John* xii. 26).



A LIST OF KINGS AND QUEENS
BURIED IN THE ABBEY OF S. PETER
AT WESTMINSTER

- SEBERT, and his queen, ETHELGODA (died 616). In south ambulatory.
- S. EDWARD THE CONFESSOR (died 1066) and his queen, EDITHA (died 1075). In S. Edward's Chapel.
- "Good Queen MAUD" (died 1118), wife of Henry I. In S. Edward's Chapel.
- HENRY III (died 1272). In S. Edward's Chapel.
- EDWARD I (died 1307) and his queen, ELEANOR OF CASTILE (died 1291). In S. Edward's Chapel.
- EDWARD III (died 1377) and his queen, PHILIPPA OF HAINAULT (died 1369). In S. Edward's Chapel.
- RICHARD II (died 1399) and his queen, ANNE OF BOHEMIA (died 1394). In S. Edward's Chapel.
- HENRY V (died 1422) and his queen, KATHARINE OF VALOIS (died 1437). In Chapel of the Annunciation over Henry V's Chantry.
- ANNE NEVILLE (died 1485), the queen of RICHARD III. In south transept, close to choir.
- HENRY VII (died 1509) and his queen, ELIZABETH OF YORK (died 1503). In Henry VII's Chapel.
- EDWARD V (died 1483). In south aisle of Henry VII's Chapel.

EDWARD VI (died 1553). Under altar in south aisle of Henry VII's Chapel.

ANNE OF CLEVES, queen to Henry VIII (died 1557). In the sanctuary.

QUEEN MARY (died 1558). In north aisle of Henry VII's Chapel.

QUEEN ELIZABETH (died 1603). In north aisle of Henry VII's Chapel, same grave.

MARY QUEEN OF SCOTS (died 1587). In south aisle of Henry VII's Chapel.

QUEEN ANNE OF DENMARK, wife of James I (died 1619). In Henry VII's Chapel.

JAMES I (died 1625). In vault of Henry VII's Chapel.

ELIZABETH, QUEEN OF BOHEMIA (died 1662).

CHARLES II (died 1685). In south aisle of Henry VII's Chapel.

QUEEN MARY II (died 1694), wife to WILLIAM III. In south aisle of Henry VII's Chapel.

WILLIAM III (died 1702). In south aisle of Henry VII's Chapel.

QUEEN ANNE (died 1714). In south aisle of Henry VII's Chapel.

GEORGE II (died 1760) and his queen, CAROLINE (died 1737). In nave of Henry VII's Chapel.

A LIST OF ABBOTS AND DEANS OF THE ABBEY OF S. PETER AT WESTMINSTER

	ABBOT.		1068-1074	Geoffrey.
604-616	Orthbright.		1076-1082	Vitalis.
	PRIORS.		1082-1114	Gilbert Crispin.
	Germanus.		1121-1140	Herbert.
675	Alfred.		1140-1159	Gervase de Blois.
675-684	Synard.		1159-1175	Laurentius.
684-705	Osmund.		1175-1191	Walter.
726-744	Sebred.		1191-1200	William Postard.
744-765	Orgar.		1200-1213	Ralph Papillon.
765-785	Brithstan.		1213-1222	William de Humez.
	ABBOTS		1222-1246	Richard de Ber- kyng.
794	Ordbright.		1246-1258	Richard de Crokes- lege.
796	Alfwius.	1258		Philip de Lewisham.
820-837	Alfwius II.	1258-1283		Richard de Ware.
846-889	Algar.	1283-1308		Walter de Wenlok.
922	Eadmorus.	1308-1315		Richard de Sud- bury.
939	Alfnod.	1315-1333		William Curtling- ton.
940-944	Alfric.	1333-1344		Thomas Henley.
958-1004	Wulsinus.	1344-1349		Simon de Burches- ton.
1017	Alfwy.			
1017-1049	Wulnoth.			
1049-1068	Edwine.			

1349-1362	Simon Langham.
1362-1386	Nicholas Litlington.
1386-1420	William of Colchester.
1420-1440	Richard Harweden.
1440-1466	Edmund Kyrton.
1466-1469	George Norwych.
1469-1474	Thomas Millyng.
1474-1498	John Esteney.
1498-1500	George Fascet.
1500-1533	John Islip.
1533-1539	William Boston.
1539-1540	Abbey surrendered to the King.

BISHOP.

Abbey made into a Cathedral.

1540-1550	Thomas Thirlby. Bishoprics suppressed.
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DEANS.

1540-1549	William Boston.
1549-1553	Richard Cox.
1553-1556	Hugh Weston.

ABBOT.

1556-1559	John Feckenham.
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DEANS.

1560-1561	William Bill.
1561-1601	Gabriel Goodman.
1601-1605	Launcelot Andrewes.
1605-1610	Richard Neale.
1610-1617	George Montaigne.
1617-1620	Robert Townson.
1620-1645	John Williams.
1645-1651	Richard Steward.
1660-1662	John Earle.
1662-1683	John Dolben.
1683-1713	Thomas Spratt.
1713-1723	Francis Atterbury.
1723-1731	Samuel Bradford.
1731-1756	Joseph Wilcocks.
1756-1768	Zackary Pearce.
1768-1793	John Thomas.
1793-1802	Samuel Horsley.
1802-1815	William Vincent.
1816-1842	John Ireland.
1842-1845	Thomas Turton.
1845-1846	Samuel Wilberforce.
1846-1856	William Buckland.
1856-1864	Richard Chenevix Trench.
1864-1881	Arthur P. Stanley.
1881-1902	George G. Bradley.
1902-	J. Armitage Robinson.

A TABLE OF DESCENT FROM THE NORMAN CONQUEST

THE NUMBERS INDICATE THE ORDER OF SUCCESSION

r. Reigned from. d. Died. dep. Deposed. md. Murdered. k. Killed. m. Married c. Crowned.

second son, Edmund Crouchback, Earl of Lancaster.		⁸ HENRY III, m. Eleanor of Provence. r. 1216. d. 1272.		⁹ EDWARD I, m. Eleanor of Castile. r. 1272. d. 1307.		¹⁰ EDWARD II, m. Isabel of France. r. 1307. dep. & md. 1327.		¹¹ EDWARD III, m. Philippa of Hainault. r. 1327. d. 1377.		House of York.	
House of Lancaster.		Blanche of—m. John of m.—Katharine Lancaster Gaunt Swynford.		Edmund, Duke of York.		Richard, Earl of Cambridge.		Richard, Duke of York.		Richard, Duke of York.	
¹² RICHARD II, m. Anne of Bohemia. r. 1377. dep. & md. 1399.		¹³ HENRY IV, m. Mary de Bohun. r. 1399. d. 1413.		John Beaufort, Earl of Somerset.		John Beaufort, Duke of Somerset.		Richard, Duke of York.		¹⁶ EDWARD IV, ¹⁸ RICHARD III, r. 1455. m. Elizabeth r. 1483. k. 1485. d. 1483. Woodville.	
¹⁴ HENRY V, m. Katharine of Valois who m. Owen Tudor. r. 1413. d. 1422.		¹⁵ HENRY VI, Edmund Tudor m. Margaret Beaufort, r. 1422. dep. 1455. d. 1471.		¹⁹ HENRY VII, m. Elizabeth of York and thus joined the Houses of Lancaster and York, 1486.		¹⁷ EDWARD V, r. 1483. md. 1483.		Elizabeth of York.		Elizabeth of York.	
Arthur m. Katharine d. 1502. of Aragon.		²⁰ HENRY VIII, r. 1509. d. 1547.		married		Margaret, m. James IV of Scotland.		m. Earl of Angus.		Mary.	
Katharine of Aragon.		Anne Boleyn.		Jane Seymour.		James V of Scotland, m. Magdalene of France.		Margaret Douglas, m. Earl of Lennox.		Mary Queen of Scots m. (2) Henry Darnley, born 1542. beheaded 1587.	
²² MARY, c. 1553. m. Philip of d. 1558. Spain.		²³ ELIZABETH, c. 1558. d. 1603.		²⁴ EDWARD VI, c. 1547. d. 1553.		²⁵ JAMES I, c. 1603. d. 1625.					

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